

Harmony of Some Revelations in Nature and in Grace

INTRODUCTION TO KINSHIP OF GOD AND MAN.

AN ATTEMPT TO FORMULATE A THOR-
OUGH-GOING TRINITARIAN
THEOLOGY

BY

REV. J. J. LANIER

THE CINCINNATI BIBLE SEMINARY
LIBRARY

With an Introduction

By The Rt. Rev. C. K. Nelson, D.D.,
Bishop of Atlanta

Profits derived from this book go to the fund for
building a hospital in the Diocese of Atlanta

FOR SALE BY THE AUTHOR
WASHINGTON, GEORGIA

1 copy \$1.10 2 copies \$2.00 5 copies \$4.50

G.M. ELLIOTT LIBRARY
Cincinnati Christian University

231
L287h

Copyright, 1908
BY REV. J. J. LANIER
All Rights Reserved

27245

To My Wife
SUSIE BATTEY CONNELLY LANIER

GIM. ELLIOTT LIBRARY
Cincinnati Christian University

NOTE

The theological and philosophical words used in this book are defined in "Trinitarian Idealism" for those who are not familiar with these terms, and I especially call attention to "What Word of God means," pages 135-146. As I have interpreted the "Christ" of St. Paul's deepest thought to be the "Word" of St. John, *Christ*, *Word*, and *Word of God*, are used interchangeably in this book. What I have written here and elsewhere is "subject to the revision and correction of the deeper truth of the Scriptures and the larger wisdom of the Church."

THE AUTHOR.

INTRODUCTION

Amid the conflict of thought and the questioning of fundamentals of the Faith which have come into our experience, it is a matter of interest and congratulation that a missionary in the field finds the requisite time and patience to offer to the Church an apologetic which will furnish to the priest at work, and to the thoughtful laymen, assurance of the reasonableness of belief in mysteries, and especially of that associated with Incarnation.

The novelty of treatment should not be allowed to throw any suspicion upon the perfect orthodoxy of the writer, but rather enlist our gratitude that all original work has not disappeared from sincere believers, and is not confined to professors and doctors in chosen departments.

Mr. Lanier is to be commended for the boldness and accuracy of his Syllabus and treatise following, since his method has most abundant warrant not only in Catholic writers of high repute but in the Blessed Scriptures.

It is no part, nor proper result, of his plan to diminish aught of the mystery of the Virgin Birth, that he proceeds along lines of analogy to establish a fact which, as far as I am aware, has never found sufficient expression in any treatment of the subject.

The most impressive feature of the book is the development of the divine consistency in nature (as we call it) and in grace. In clear and simple language and by potent illustrations, the Author seeks to show that Virgin Birth runs all through the Divine method as witnessed in the Cosmos, and finds its climax when "the Word was made flesh and dwelt among us."

It is my conviction that this book will help many a one, whose sole obstacle to the Faith is the literal truth expressed in the Creed, to find relief in a clearer knowledge of the ways of the Most High.

C. K. NELSON, Bishop of Atlanta.

July 6th 1908.

THE BISHOP OF ATLANTA.

July 6th, 1908.

My dear Lanier:

I feel the inadequacy of my Introduction to open the door of your book. If higher or more specific commendation be desired I am prepared to give it. But I am of opinion that an Introduction should neither be too discursive, so as to tell too much of what the Author is going to say, nor should it anticipate the judgment which the Author may expect.

While never having had the difficulty met by you, I have found it in others to whom I am sure your treatment would have been a benediction, as to me it has been a revelation.

Yours sincerely,

C. K. NELSON.

MARY WILLIS LIBRARY,
Washington, Ga.

Dear Mr. Lanier:

I congratulate you on your splendid work in clearing away the great mystery of Virgin-birth and in making it so plain that the careful reader need not err. It seems to me that a half apprehension of the fact that life necessarily precedes sex—that sex is a later acquired specialization—and that Virgin-birth by God-immanence is equivalent to variation by natural selection, ought to satisfy any child of Grace or Science with what you have written.

Yours very truly,

July 12, 1908.

FRANK W. BARNETT.

CONTENTS

CHAPTER.	PAGE
I. HOW WE KNOW GOD	I
<p>That which may be KNOWN of God is manifest in us; for He hath revealed it UNTO us. For the INVISIBLE things of him from the creation of the world are clearly SEEN, being understood the things that are MADE, even his eternal power and GODHEAD. <i>Romans 1:19-21.</i></p>	
II. PLACE OF VIRGIN-BIRTH IN EVOLUTION OF LIFE . . .	21
<p>And God said let the earth bring forth the grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth, and it was so. <i>Genesis 1:11.</i> The Word was made flesh and dwelt among us, full of grace and truth. <i>John 1:14.</i></p>	
III. COMMUNION WITH GOD	47
<p>O that I knew where I might find him! That I might come into his presence! <i>Job 23:3.</i> And he said unto me, Son of man, stand upon thy feet, and I will speak to thee. <i>Ezekiel 2:1.</i></p>	
IV. PREDESTINATION OF GOD	91
<p>That in the dispensation of the fullness of time He might gather together in one all things in Christ, both which are in heaven, and which are on earth. <i>Ephesians 1:10.</i></p>	
V. THE TRUTH IN RELIGION	121
<p>Ye shall know the truth, and the truth shall make you free. <i>John 8:32.</i></p>	
VI. NOTES: TRINITARIAN IDEALISM	135

HOW WE KNOW GOD

That which may be *known* of God is manifest in *us*, for He hath revealed it *unto* us; for the *invisible* things of Him from the creation of the world are clearly *seen*, being understood by the things that are *made*, even His eternal power and *Godhead*. — Romans 1: 19-21.

There are three who bear witness, the spirit, and the water, and the blood; and these three agree in one.—I John 5: 8.

In the above passage, Romans 1: 19-21, I have changed *them* to *us*.

SYLLABUS I.—HOW WE KNOW GOD.

We worship one God in trinity in unity, neither confounding the persons nor dividing the substance. The Father is God; the Son is God; the Holy Spirit is God; and yet they are not three Gods but one God.—*Athanasian Creed*.

I. How to teach trinity in unity —

1. First of all not as a doctrine but as a fact.
2. The necessary truth of ourselves and the universe.
3. The only form in which we know, or can even conceive, any possible life existing.

II. Trinity in unity defined —

1. The unity is, and is in, every *persona*.
2. The three *personae* exist simultaneously as the necessary expression of the unity.
3. Impossible to conceive the unity existing in more or less than *three* personæ.

III. We know unity only as trinity —

1. Any assertion about God, man, or nature, necessitates the trinity.
2. What many people call the unity of God is not His unity, but one *persona* of His personality; and while a true is not a complete knowledge of God.
3. Because God is unity all life is unified, and because trinity all life is diversified.

IV. Trinity of God meets the supreme needs of man —

1. As Father reveals that creation is not a heartless juggernaut.
2. As Son reveals His purpose of redemption running through all things.
3. As Holy Spirit turns our weakness into strength, our ignorance into knowledge, and bleaches our sin-stained nature white as snow.

THE HARMONY OF SOME REVELATIONS

HOW WE KNOW GOD

I. REASONABLENESS DEMANDED IN RELIGION.

We wake up in this world and find it full of disjointed, contradictory, and chaotic facts, red in tooth and claw. But we cannot rest satisfied with this, because the reasonableness of our nature demands some simple, yet sublimely all-inclusive, principle which binds these contradictory and chaotic facts into one comprehensive and purposeful unity. Science has found its comprehensive unity in the doctrine of evolution, which unites all facts, all processes, and all life, in one organic whole, but what this whole is does not say. Here, where science halts dumb, religion says God, in whose sublime unity and all-comprehensive trinity are bound together, and harmonized in one eternal personality, all the contradictory, chaotic, and tragic facts of life.

Before proceeding further let me here assert, and later on vindicate as best I can, that the personality of God dogmatically taught in the baptismal formula of Christendom is so simple that no child, whom I have ever taught, has failed to understand its meaning and see its necessity when it is properly presented, which is first of all not as a *doctrine* but as a *fact*. When this is done, any one can see that the doctrine of trinity in unity, instead of being "the abstrusest human speculation which the

Greek mind at its subtlest exhausted its ingenuity in devising and ending by making God a metaphysical abstraction, alone brings God down to our comprehension, so that when we return to the simplicity and intelligibility of its original meaning and intention," we find it to be the necessary truth of ourselves and the universe.

Because this is not done, as it can and should be done by every intelligent Christian, this essential fact of life, out of which all Christian doctrines necessarily grow, as an exposition in detail of this one central truth, has been given up by vast multitudes as a hopeless mystery, when it has not been abandoned by them as the last stand of an out-grown and now discredited polytheism; and because we do not show the solid mass of trinitarian facts upon which life rests, Christianity has needlessly borne the undeserved stigma of being so unreasonable a thing that only women and children are expected to believe its doctrines. Furthermore, because we are so foolish as to permit our children to grow up believing the well-nigh universal, but absolutely false, opinion, that religion is more mysterious than anything else — not showing them that religion is the one reason which explains all mysteries — we lose them at the time when religion would grapple them with hooks of iron, and bind them with links of steel, impossible to be broken.

This time comes between the ages of 12 and 18, when every reasonable being is apt to come to some conclusion about the *why* and *wherefore* of things he is more than likely to carry with him through life; and, it is during this period, that our children ought to be shown that religion is so supremely rational, that, when they come to years of discretion, they will find religion as self-evident as the stars in heaven, and having the same

natural inevitableness for them that it had for the child Jesus when he said, "I must be about my Father's business." But this cannot be done, until we show that the world in which we live is not a mass of uncorrelated facts red in tooth and claw, but is unified in the unity of God and diversified in the trinity of God; that, because life is trinitarian, its *doctrine*, and doctrines which explain it, must be trinitarian; and that life becomes truly rational only when this master-key of all facts and reasons unlocks the inmost mystery of its meaning and necessity. My purpose is to help such honest, thoughtful, and sincere thinkers as Davidson, who says in "The Education of the Greek People" that "however repugnant, therefore, some of the articles of the Nicene Creed may be to human reason, and however true it may be that they put an end to all rational theology, it was nevertheless these very articles that saved Christianity." My purpose is to show that the Creed which saved Christianity can not be repugnant to reason and put an end to all rational theology.

II. THE MASTER-KEY.

I now invite you to accompany me, over the road I travel, to what I believe is the most reasonable and wholesome understanding of religion permitted us in the present development of our powers to fully grasp, with the assurance that we shall soon reach a position in which we are as certain of trinity in unity as of any other truth, because it is based upon and is the generalization in one short formula of all the facts we know, being the *master-key* which unlocks the otherwise fast-barred doors of every department of knowledge in God, man, and nature. One difficulty with us, who believe in

trinity in unity, is that we do not use it in all the fulness of its meaning; for trinity in unity is one of those masterful doctrines which insist upon being all or nothing. In the past, trinity was confined by many of us to God, who was thought to dwell wholly apart from man and nature, and so lost all practical value, and became almost impossible to believe even as a speculative opinion. Many of us thought and taught that nature was unity, man duality, and God trinity. Here was necessary confusion of thought, but to-day this confusion is removed, and trinity in unity is seen to be the "universal and necessary truth" of the universe, as soon as we realize that God is "all in all" as stated by St. Paul and St. John.*

III. THE INDUCTIVE METHOD USED.

We believe that the earth is round because certain things happen on the earth which could not happen unless the world was round. This inductive method, although necessarily the last method of reaching truth, is the most satisfactory method, because everything we know then becomes a test by which we can prove it, and the more we know, the more severe, accurate, and far-reaching becomes the test, and the more certain we are of the truth. This is the method we propose to use, and its point of departure from the old method is the attempt to show that not only God is trinity in unity, but man, and nature below man; that trinity in unity is the universal and necessary truth of God, man, and nature; earth, hell, and heaven; birth, death and resurrection — the only possible form in which we know that life exists.

* I Cor. 15:28. John 1:1-14.

IV. TRINITY IN UNITY OF GOD MISUNDERSTOOD.

The doctrine of the trinity in unity of God is, that God is eternal selfconscious creative social Spirit, all in all: as Father, *Begetter of all*; as Son, *the All-Begotten*; as Holy Spirit, the one eternal selfconscious spirit *individualized* in all. The trouble all along, in understanding this sublime and perfect revelation of God, has been due, to a large extent, to a misunderstanding of the theological meaning of the word *person*. We generally mean by the word person an individual, so that we are almost sure to be misunderstood when we speak of three Persons in the Godhead, to mean that trinity in God is three individuals, like John, Henry, and James. This is not what we mean by trinity in unity, for this logically means not only tritheism but polytheism, called by the modern name of *pluralism*. Trinity does not mean three separate and distinct individuals, but means that every self-conscious individual is trinity in unity, because created in the image and after the likeness of God, the infinite and eternally all-including trinity in unity. God is trinity in the sense that every individual is trinity, but with this difference—we are finite trinity, while God is infinite trinity, in whom alone exist all finite individuals, humanity as a whole and nature as a whole—Father, Son, and Holy Spirit is the universe as infinite and eternal personality.

V. TRINITY OF WATER.

In order to understand what triunity, or trinity in unity, means, let us begin well within the regions of the known. With a glance at Syllabus II, page 136, you will see that wherever we begin, we find trinity in unity of God

6 THE HARMONY OF SOME REVELATIONS

in and as whatever is revealed in the material universe, conditioned by the necessities of the cosmic trinity of form, space, and time, the mother of all created life.

We will begin with one of the most common things in nature, water, which we find to be an accidental trinity. The substance we call water reveals itself, when it is fully known, as a *liquid*, a *solid* called ice, and an invisible *gas* called steam. Water is three distinct things, gas — liquid — solid, so that the one is not the other, yet one in essence, being the three forms of the same substance.*

Let us pause here a moment and see that we have a partial knowledge of water when we know it only in one form, and that we have a complete knowledge of all that is known about water when we know it as trinity. Many years ago, when missionaries went to Siam and told the people in that tropical country that water in Scotland became a solid, so that an army could march over it dry-shod, they thought that these missionaries were trying to impose some fairy tale upon them as plain fact. They thought that water in that hot country took all its forms and manifested all its functions, for they knew water as liquid but not as trinity of gas-liquid-solid, and, therefore, had an incomplete knowledge of water; for, not till water reveals itself as trinity, do we have perfect revelation of the forms water takes, nor until we know what water will do, as gas, and liquid, and solid, do we have perfect revelation of the functions of water.

Water as solid will freeze you, as steam will burn you, as liquid will wet you. Water as liquid does things

* Water is Chemically H_2O . This substance, H_2O , is trinity in unity of solid, liquid, and gas.

it can not do as solid, and as gas, things it can not do as liquid or solid. So with the trinity of God: as Father he does things he cannot do as Son, and as Son things he cannot do as Holy Spirit. God as Father *begets* us, as Son *redeems* us, as Holy Spirit *sanctifies* us; as water as ice can *freeze* us, as liquid will *wet* us, and as gas is always *invisible*.

As unity water is homogeneous but how complex and complicated as trinity, how diversified in form, how contradictory in function, and infinite in operation! As liquid we drink water, as gas we breathe water, as solid we toss it as a stone. As gas its home is in the air, as liquid its dwelling place is in the sea, as solid its chosen habitat is at the poles where it builds itself into solid continents of ice. As liquid it is life-giver, for all things are born in water; as solid it is life-taker, freezing the life to which it gave birth. It is also the chief motor power in the world, reveling in its contradictions; now by its expansive power as steam causing the earth to reel like a drunken man; then its remorseless contracting icicles of frost, ice, and snow, grind the lofty mountains into powdered dust; then frost, ice, and snow, are changed into drops of running water, each seizing a portion of the mountain in its eager hand and bearing it as a thank offering to the far-away sea. O water, stable as the mountain, elusive as the air, now a crystal star of snow, now an humble dew-drop mirroring in thy bosom all the heavens that bend above thee, thou, the finite, manifests the infinite; thy bosom, like the soul of man, reveals the invisible things of God from the creation of the world, even His eternal power and God-head!

VI. TRINITY OF NATURE.

Not only is water trinity in unity but is symbol of the fact that everything we know is trinitarian as well as unitarian. First, this world, whatever else it is, is a material world. The chemists tell us that not only water is trinity of solid, liquid, and gas, but that, by the application of a sufficient amount of heat and cold and pressure, all matter — gold, rocks, suns, and stars — exist as solid, liquid, and gas. Biologists tell us that this material world makes itself known to them not only as matter but as *life*, which reveals itself to them as mineral, vegetable, and animal life, tracing them downward, the one merging into the other, as they go back to that primal form from whence they came, call it dust, or, for the present, whatever else you please.

So the material world we know is a trinitarian world: as *form*, composed of gas, liquid, and solid; as *life*, organized into mineral, vegetable, and animal kingdoms. It is true that these forms of matter and kingdoms of life shade off the one into the other, for they are one in essence. This, indeed, they must do, for the world is *unitarian* as well as *trinitarian*, hence we call it a universe — which means *all* turned into *one* — but we have seen that this universe, as *known* to us so far, is trinitarian in *form* and *life*.

But in addition to *form*, there are two other conditions of the living material world. A living material world must have *form*, move in *space*, and exist in *time*. We have already seen that its form is trinitarian, and it now remains to be seen that space and time are also trinitarian.

Ask the mathematician what space is, and he will tell you that space is length — breadth — thickness, and can-

not exist without being these three dimensions, for length only makes a line, length and breadth only make surface, but it takes length and breadth and thickness combined into *unity* to make *space*.

The grammarian will tell you that time is the trinity of *past*, *present*, and *future*. The past is time, the present is time, the future is time: but they are not three times, but *time* making itself *known* as past, present, and future, so that the one is not the other, yet one in essence. He grows poetic and continues:

The present is the child of the past;
The future is the begotten of the present:
And yet, O present moment,
Thou art ever but begetting thyself!

Before thou hast ever said,
I am the child of the past;
Thou art that past itself!

Before thou hast uttered the last syllable—
Behold! thou art not the present,
But the future hath become!

Thus the past, the present, and the future,
Is the ever living trinity in one:
The great soul of the absolute is!
The everlasting now!
The great I am!

This can be put in prose in the following manner: twelve o'clock is now the future, while the clock is striking it is the present, when it has finished striking it is the past. So this one moment of time, when fully known, is past, present, and future—one as three and three as one.

To sum up as far as we have gone, we find life and matter, as we know them in the world of nature below man, coördinated and conterminous trinity of mineral, vegetable, and animal life and matter, one and the same

in essence, conditioned by the universal and necessary trinities of form, space, and time, which is called the Cosmic trinity.

VII. TRINITY OF MAN.

St. Paul not only asserts that nature reveals God, but points beyond to God transcending nature, for "that which may be *known* of God is manifest in *us*." The book of Genesis asserts that we are "in the image and after the likeness of God," which is the only possibility of our ever knowing God. If God is trinity in unity, and man is ever to know this fact, it can only be known by man himself being trinity in unity, and all nature trinity in unity, so absolutely universal that to think at all intelligently we must think in terms of trinity in unity—"for that which may be known of God is manifest in us, and revealed unto us, even as eternal power and Godhead!"

For, that of God which is not manifest *in* us, and *as* us, and *unto* us, we can never know. Out of this grows the absolute necessity of God incarnating Himself as man, if we are ever to know Him. This explains why the Church through all the good and evil report of the ages, has so persistently and tenaciously and passionately clung to the fact and necessity of the incarnation of God as man, for only like can know like! A horse cannot perfectly know us because he is not "in our image and after our likeness." That man is in the likeness of God is his only possibility of ever knowing God and communing with God. So the real and final knowledge of ourselves and God is one knowledge, for every man is trinity in unity, one man in three *personae*, fulfilling all the conditions of the definition of trinity in unity of God,

as given in the Athanasian Creed. See Syllabus I, page x.

Perhaps the easiest way for us to see that we are three-fold selfhood is to analyze the process through which we come to know one another. When an unknown person is introduced to us, he reveals himself first as a *physical* man. We look at him, noting whether he is large or small, old or young, handsome or ugly, but as yet we know very little of him. Having found out this much, we wish to know whether he is educated or uneducated, wise or foolish, scientist or poet, artist or musician, one or all of these things. When we find out this we make the acquaintance of the *mind-self* of the man. Still we do not as yet know him — only *two-thirds* of him. We wish to know still further whether he is a good or bad man, selfish or self-sacrificing, pure or impure, sensual or spiritual — we wish to know the *spiritual* man. In this manner we gradually come to know people in their physical, mental, and spiritual selves; and when we know this we know absolutely all there is to know. I am body, for I walk; I am mind, for I think; I am spirit for I transcend mind and body; and yet there are not three *I's* but *I* existing and selfconsciously revealing myself to myself and to others, as spirit, mind, and body. Body is my *objective* self, mind is my *subjective* self, spirit is my *transcendent* self.

Out of the trinity of man there grows the possibility of many philosophies, only one of which is a complete explanation of man, the others only partially true, and because partial they are misleading and erroneous. Some of these philosophies are materialism, spiritism, monism, dualism, pluralism, and triunism, which last alone contains the truth in all of them, without their defective

limitations of outlook upon the universe, and faulty analysis of man.

The materialist would fain have me believe that I am body and nothing more, the spiritist I am spirit and nothing more, the monist I am unity and nothing more, the pluralist that there is no omnipresent infinite spirit uniting in Himself all individuals in one eternal self-conscious unity. The triunist maintains I am more than anyone of these separately say I am, for I AM is body — mind — spirit, trinity in unity, finite and infinite. The finite *I am* is trinity in unity because the great triune I AM expresses himself as the *I am* I am now. For we know ourselves as selfconscious beings, spirit — mind — body, having threefold spiritual, mental, and material selves, unified as I.

VIII. UNIVERSE AS TRINITY IN UNITY.

When a man's physical self is the most highly developed part of him we call him an athlete, if it is his mental self we call him a scholar, if it is his spiritual self we call him a saint, but the perfect man is all three in one man, equally and perfectly developed in his threefold selfhood, who comes eating and drinking yet is neither a glutton or wine-bibber, whose mind is filled with all knowledge but not an egotist, who is a saint but not a fanatic; the universal man holding his threefold selfhood in perfect proportion of harmonious trinity in unity, who, when he comes into the clear consciousness that he himself is trinity in unity, standing upon trinity in unity of matter, living in trinity in unity of time, surrounded by trinity in unity of space, looks up to the infinite Source of all life any says, unless the stream can rise higher than its source, I have every reason to believe and not one

reason why I should not believe that God, the Life of all life, the great eternal reality above, through, and in all, and is All in all, is the eternal trinity in unity of the GREAT I AM, revealing himself as the eternal self-conscious social trinity of Father, Son, and Holy Spirit; the creative trinity of Spirit, Mind, and Thought, eternally embodying Himself as the cosmic trinity of universal Form, Space, and Time; the metaphysical trinity of the transcendent, immanent, and incarnate Persons of the Godhead; eternally being, existing, and realizing himself subjectively as the Holy Spirit individualized in all; eternally being, existing, and actualizing himself objectively as the eternal Son through all; eternally transcending both as Father above all, the eternal source whence he eternally proceeds as Spirit and sends Himself as Son: making the eternal trinity in unity of Father, Son, and Holy Spirit, the Presonality of God, in whom subsist the three Persons of the Godhead, in whom all things move, live, and have their being, finite and infinite. So we shall always sing: "Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end!" And always say in the Communion Service: "With angels and archangels and all the company of heaven, we laud and magnify thy glorious name, evermore praising Thee and saying, Holy, Holy, Holy, Lord God of Hosts; heaven and earth is full of thy glory: glory be to Thee, O Lord Most High."

While in the past trinity was thought to be unthinkable, we now see that time has forever past, and with it has come the new and imperative necessity of constructing a trinitarian philosophy of life from center to circumference, if the doctrines of Christianity are to con-

tinue to be the living forces of the future as they have been in the past. We teach our children to say in the catechism, "what learnest thou chiefly in these articles of thy belief"—and there the doctrine of trinity in unity ends! Let us but once thoroughly understand what trinity in unity means, and then we cannot help using it as the explanation of every Christian doctrine. In Christian theology the doctrine of trinity in unity has not been used as the master-key, because of the unfortunate misunderstanding of the theological meaning of the word *person*, which is a translation of the Latin word *persona*, which is a translation of the Greek word *hypostasis*, which I have tried to make plain by showing that it does not mean a separate *entity* or *individual*, but one of the three eternal and necessary personal *distinctions* of being and existence in the Godhead. God is trinity in unity, three persons in one God, in the sense that every individual is trinity in unity, with this difference: we are finite trinity, while God is infinite trinity, in whom alone exist all the infinite numbers of finite individuals—humanity as a whole and nature as a whole—Father, Son, and Holy Spirit, is the universe as infinite and eternal selfconscious creative social Personality.

IX. NO SELFCONSCIOUSNESS WITHOUT TRINITY.

The unthinkable and the unknowable thing is now clearly seen to be the unity apart from the trinity, for without a trinitarian world we could not exist at all, and without being trinity in unity we could have no selfconsciousness at all,—never knowing that "I am I."* Suppose, for instance, the absurd thing of supposing that

* See page 142, definition of *personality of man*.

man were only *one* persona, how mutilated a thing we would be compared with the reality every man knows himself to be. If we were only *one* persona we should have to be all *spirit*, or all *mind*, or all *body*. To think about man in this way is not to think about man at all; for there is no such thing at all, as far as we know, in the universe. If I were all mind I could not walk, if I were all body I could not think, if I had no spiritual nature I could not know right from wrong; but because I am trinity in unity I can do all of these contradictory things. When we sit down to our dinners we are acting in our physical selves, when we retire to our studies we are acting in our mental selves, and when we kneel in prayer we are acting in our spiritual selves. I do not mean to say that we could do anything at all acting in one self only, for every act must necessarily be a trinitarian act in unity — for eating, or thinking, or praying, involves the whole man — only in one act one persona is dominant, and in another act another persona is uppermost; as in *faith* the supreme activity is our spiritual self, in *reason* it is our mental self, and in *work* it is our physical self, and to develop all three we organize the gymnasium, college, and church. We are unity, but within this unity there is self within self, as one as the ocean and as separate as the waves — the I the unity, the threefold selfhood, the trinity.

X. NO LIFE OTHERWISE THAN TRIUNE.

Not only is this true, but if the world was not a trinitarian world, no life, as we know life, could exist on it. We could not live here one minute, if matter was not a trinity of solid, liquid, and gas; for if it was not solid,

upon what would we stand? If not liquid, what would we drink? If not gas, what would we breathe? With nothing to stand on, nothing to drink, nothing to breathe, could there be material life as we now know it on this earth?

Again, the life of the world is the trinitarian life of animal, vegetable, and mineral. Could there be any animal without the vegetable? Any vegetable without the mineral? Why pursue this thought further? If the world was not a trinitarian world, it would be a dead world, as dead as "a painted ship upon a painted ocean." To make the world unity and nothing more would reverse the order of creation and turn cosmos into chaos.

It never fails to interest children to show them that chaos becomes the trinity of earth, sea and sky; and then out of this trinity is evolved, through virgin-birth, mineral, vegetable, and animal kingdoms of life, the whole cyclic creative and begetting process completed in man, beginning as Adam and ending as Jesus. The life of the universe is thus seen to be the infinitely rich, luxuriant, complex, and complicated thing it is, giving birth to ten thousand times ten thousand forms, functions, and activities, because God is macrocosmic trinity infolding and unfolding Himself as infinite numbers of microcosmic **trinities**.

XI. TRINITY MEETS THE SUPREME NEEDS OF MAN.

But trinity in unity of God is more than a speculative thing, and the understanding of it is more than the unraveling of an interesting philosophical puzzle, because it meets the supreme needs of man. For when we look out upon creation, it very often seems utterly heart-

less. The machine goes grinding on like a monster juggernaut. Snakes bite us with poisoned fangs, the tempests despoil us, the marshes sicken us, the hot thunderbolts smite the saint upon bended knees, and monsters in human form raven and fatten upon the land. Sooner or later these things will force us to ask what is at the heart of things? Is the primal source of all things poisoned? Is it, as Haeckel would tell us, nothing more than an infinitely powerful force which goes grinding on, caring not for human tears, agonies, and heart-breaks? Or, as the Greeks taught, that even the Gods bend to pitiless, merciless fate? Or, as Zoroaster says, that the sovereignty of the world is divided between two equally powerful deities, the one good, the other a malignant devil? Or, as revealed in Christ-Jesus our Lord, that this world is the creation and revelation of an infinitely powerful and loving Father, too wise to err, too good to do wrong, or permit the wrong to triumph? In our darkest doubts and sorest needs, it is the faith that God is our Almighty Father, above all, which keeps us from utter despair in such a world as this.

And when we ask ourselves, what is to be the end of life's traffickings? Is life after all worth living? What golden thread of purpose runs through all things, which will justify me in living a life of toil, selfdenial, pain, and anguish? What does God wish to make out of me? What shall I be at the end of all things? And the sufficient answer is that Christ-Jesus is the end of all things, the purpose of all things, the justification of all things, and when we wake in His likeness we shall be satisfied.

But at once another question arises—how can I attain this end? I so weak, He so strong; I so imper-

fect, He the perfection of all things; I so sinful, He purer than the driven snow? Here our help is in God as Holy Spirit, Lord and giver of life in all things, and in us as *sanctifying* Spirit. As we lean upon Him, He turns our weakness into strength, our imperfection into perfection, and makes our sins, though they be as scarlet, white as snow.

Thus the trinity of God fits the needs of the trinity of man as the key fits the lock. When rightly used, it is the master-key which unlocks all the mysteries of the universe. And with this faith we conquer the world: for however it may be the place of cruel habitations, we have *faith* in it, because we believe that it is the creation and revelation of God our Father Almighty; however hard, difficult, and seemingly impossible the tasks and disciplines of life, we have *hope*, because we believe in Christ-Jesus His Son our Lord, who was tempted in all points like as we are and yet without sin; however cold and selfish our lives may be, we believe that the Holy Spirit will inspire us with His *love* and make us the sinless righteous temple of the living God. So there is trinity in unity of hope, faith, and love, upon earth among men, because there is trinity in unity of Father, Son, and Holy Spirit above all, and through all, and in all, and all in all.

(See "Notes: Trinitarian Idealism," pages 135-146, for further development of Trinity.)

PLACE OF VIRGIN-BIRTH IN THE EVOLUTION OF LIFE

God said let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth, and it was so.—Genesis 1: 11.

The Word was made flesh and dwelt among us—and we beheld His glory, the glory as of the only begotten of the Father—full of grace and truth.—John 1: 1-14.

(FROM A LETTER TO THE AUTHOR)

It seems to me that a half apprehension of the fact that life necessarily precedes sex — that sex is a later acquired specialization — and that virgin-birth by God-immanence is equivalent to variation by natural selection, ought to satisfy any child of Grace or Science with what you have written.

FRANK W. BARNETT.

As this book is going to the press, Sir Oliver Lodge is quoted to me as asking the question, why is it necessary to believe in the virgin-birth of Jesus since no other Christian is virgin-born? The answer is, that every child of God *is* virgin-born.

THE AUTHOR.

PLACE OF VIRGIN-BIRTH IN THE EVOLUTION OF LIFE

I. RELIGION AND HISTORY.

Religion is, to many of us, an air-castle, resting, as we think, upon no other foundation than a book, because we do not know that "that which may be *known* of God is manifest in *us*, for He hath revealed it *unto* us; for the *invisible* things of Him from the creation of the world are clearly *seen*, being understood by the things that are *made*, even His eternal power and *God-head*." This reasonable faith which St. Paul urged, and is more urgently needed to-day than ever, is built upon the solid and verifiable foundation of the living God revealing Himself in present facts not dependent upon the halting, and exasperating uncertainties of traditional history. One historian tells us to believe one thing and another historian equally competent tells us to believe another thing. Under these circumstances how can those of us, who are not historians, be certain concerning things which are said to have happened thousands of years ago, unless it can be shown that present life includes and could not exist apart from these asserted facts of past life? But what has religion to do with any fact which can be shown to be a *wholly* past fact? If it can be shown conclusively to be such a fact, at once it is ruled out the court of religion, because religion lives

in the life-giving breath of "that which is, and was, and is to come."

When religion comes to its own, it will divorce itself from its entangling alliance with traditional history, which yields itself so facilely plastic to any metamorphosis the latest historian, theologian, or critic, chooses to make it assume. When religion comes to its own, it will see that its fate and fortunes have passed from the custody of him who happens to be merely the most learned and critical chronicler of a dead past, for religion has nothing to do with the dead past, but—"lets the dead bury its dead." When religion comes to its own, it will see that a priesthood of historians and critics, except in a negative way, is no more to be desired than a priesthood and preacherhood of mere authority, magic, and superstition. Religion will say, "a plague upon both your houses," as long as you tear down, on the one hand and obscure on the other, the eternal spiritual passions and ideals of mankind.

Must my soul starve while the historians and critics are trying to recover the real facts of history uncolored and unclouded by the theological atmosphere of the primitive tradition of the earliest disciples? Must I, in the supposed interest of my soul, bury my head in the sands of a wholly past tradition, and refuse or fear to face, open-eyed and in unshaken calm, any facts or fancies which the historians and critics may chance to find and uncover? Is religion upon no surer foundation than this? Is not God a living God, the same to-day, yesterday, and forever? Thanks, and not in an ironical sense, to historians and critics—for their work has not been in vain and we have much to thank them for—for turning us from the possible and plausible uncertainties of

history to the certainties of religion where St. Paul found them when he said, "that which may be *known* of God is manifest in *us*, for He hath revealed it *unto* us; for the *invisible* things of Him from the creation of the world are clearly *seen*, being understood by the things that are *made*, even His eternal power and *Godhead*."

In this temper and in this attitude of mind, we wish to approach the great doctrine of virgin-birth, with the presupposition that it is of no religious value, unless it can be shown to be a fact without which present history could not be, and something not exclusively confined and limited to the man Jesus but the universal and necessary law of all evolutionary life; in reality, the *vis a tergo*, the power from behind, making all evolution from lower to higher forms of life possible, as the Word becomes flesh. We, modern religious men, bow in reverence before all the mysteries, the living facts — whatever they may happen to be — the living God reveals. We do not object to living real mysteries, but we do reject useless and needless mysteries, if they can be shown to be such, born only of the undisciplined imagination and wild theological guesses of the childhood of the race, unverified by present experience. The eternal truth back of and revealed through the theology of the authors of Genesis, Matthew, Luke, and John, is what we are seeking to find and understand. What is it? Is it contained in these words? Jesus said, "If David call Him (Christ) Lord, how is He his Son?" Jesus also said, "Call no man your father upon the earth, for one is your Father in heaven." The author of John's Gospel speaks of those, "which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh and dwelt among us." Have

we here the eternal truth we are seeking, without which our souls could not be born, and could not live and grow?

II. WHAT VIRGIN-BIRTH MEANS.

When humanity spoke these words, it found itself in possession of life, which it could not persuade itself was derived from below, and, by so doing, became conscious of having not only earthly fatherhood but transcendent fatherhood, at the same time; born of sex-motherhood and transcendent motherhood, at the same time. This transcendent fatherhood and motherhood, we describe by the phrase "conceived by the Holy Ghost, born of the Virgin-Mary." We describe by these words life derived not from one female minus earthly fatherhood, life derived not from male or female, separately or combined, but life derived from life transcending sex. While not denying that after sex is introduced into the world, it is ever suspended or becomes inoperative on its plane and in its degree, we are conscious of having sexless life transcending sex, derived from sexless-father and sexless-mother.

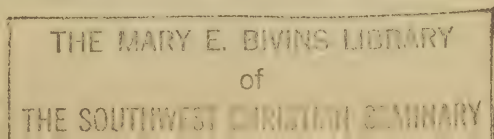
The words of John's Gospel reveal the consciousness of Eternal Life. Translated into the terms of generation, this consciousness is not simply a new birth but a new born thing. As this consciousness is born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God," to the consciousness of earthly fatherhood is added the consciousness of heavenly fatherhood, and generation becomes a divinely significant process extra and supra sex-born as well as sex-born.

That we have sexless-motherhood scarcely ever enters into our thought, and, because it does not do so, we find ourselves in the midst of insoluble difficulty in try-

ing to understand the virgin-birth of Jesus. The fact that we have sexless-motherhood must enter into our consciousness, and be seen to be as universal a fact as sexless--fatherhood, if we would ever grasp the meaning of virgin-birth. For, when we really think out the problem, we see that there can be no sexless-fatherhood apart from sexless-motherhood. If so, what intelligible thing does sexless-fatherhood mean? We admit sexless-fatherhood in spirit. Sexless-motherhood is just as essential a fact of spirit. Virgin-birth describes the eternal process by which the sexless immanent and eternal life of God becomes cosmic and microcosmic embodied life; and sex-birth that process by which the embodied life of God reproduces itself. There is such a thing as the *introduction* of life as well as the *reproduction* of life—virgin-birth the law of the one, and sex-birth the law of the other. Virgin-birth is the law by which immanent life becomes embodied life, and sex-birth the law of the reproduction of individual embodied life; for the life we have in Jesus is both the root (source) of David's life and the offspring of David's life (Revelation xxii: 16.)

Here we must make a distinction in thought, corresponding to reality in fact, between Christ and Jesus. Christ is the one immanent eternal life of God, Jesus is the incarnation of the immanent life of God, and Christ-Jesus is both—the Word made Humanity. In this sense I shall use Christ-Jesus in this book.

In the Synoptic Gospels, (Matthew, Mark, Luke), our Lord is called Jesus exclusively at first. In St. Peter's confession He is first called Christ. St. Paul sometimes says Jesus, sometimes Christ, and sometimes Christ Jesus, and I especially call attention to Ephesians iv:20.



21, "But ye have not so learned Christ if so be that ye have heard him and been taught by him as the truth is in Jesus." Christology begins (1) in the Synoptic Gospels, (2) further developed by St. Paul, (3) completed in the "Word made flesh" of John's Gospel. To those who may think that the difference I make between *Jesus* and *Christ* is not justifiable, I reply that it is not necessary for the argument I am making in this book, which is that Jesus is "the Word made flesh," but not limited to Him, which would make Christianity an abortion in the womb of time. The uniqueness of Jesus does not consist in his *aloneness*, but in being the *first* of his type of life, which, if it has not the power of *reproduction*, ends in failure. The parallel between the first and second Adam is complete, in that both are the first of their types of life and in that both reproduce themselves, the one by natural birth, the other by spiritual birth.

One more important question remains to be asked before we can begin to appreciate fully what virgin-birth means. This question is, when did God as Christ begin to embody Himself? If we say in the historic Jesus of Nazareth, then virgin-birth becomes nothing more than an episode in time and a meaningless thing in the show world of space. If we say virgin-birth begins with creation, the one only possibly conceivable process of embodying the eternal immanent selfconscious life of God, then virgin-birth is fact of eternity universal in time, neither beginning nor ending with the historical Jesus; things of space and events in time become, in our thought what they are in reality, symbol of eternity; Virgin Mary symbol of sexless-motherhood; "conceived by the Holy Ghost, born of the Virgin Mary" symbol of the process of the incarnation of God; and Jesus sym-

bol of the eternal purpose of God realized in His incarnation as man. It now remains to be pointed out, somewhat more in detail, how historic evolution of life on this planet, one cyclic cross-section of time symbolic of eternity, reveals the eternal purpose of God consummated in His incarnation as the man Jesus.

III. PLACE OF VIRGIN-BIRTH IN THE EVOLUTION OF LIFE.

The Creed of Christendom states the process of the incarnation of God in these words—"conceived by the Holy Ghost, born of the Virgin Mary." The scientific-philosophical statement of the same truth is, that the immanent life of the world becomes incarnate by, "(1) a continuous progressive change, (2) according to certain laws, (3) by means of resident forces."* This is now seen to be two ways of stating the truth, for we all believe that this earth, at one time, was chaos which became the cosmos of earth, sea, and sky, and then earthly life, higher than mineral, was born. In this cosmic trinity of matter, all life is immanent in mineral life and matter, not a vestige of vegetable life embodied as vegetable, only immanent; but out of this mineral life and matter, by means of resident forces, the first lowest forms of life, higher than mineral, appeared. Was it not born "each mild flame that glows in the clarified virginal bosom of stones?"

The first form of embodied vegetable life could not come from a pre-existing form of vegetable life embodied as vegetable, because there was none such on earth until the first appeared. The first of any new type of life is embodied, as a separate living entity, in one way,

* Le Conte's definition of evolution.

the second of that type of life in another way; for the second of any type of life derives its life from the first of that type, to the extent that it is without variation and perfectly true to that type of life. It is in that which causes "*variation from type*" not "*variation in type*" that immanent life is constantly more and more becoming incarnate life. If it is said that "environment, struggle for existence," etc., make variation from type, let us not be deceived by words. Environment — what is environment? The changes that are wrought in life after birth by means of "environment, struggle for existence," etc., are wrought by the sum total of all the material, mental, and spiritual forces, powers, and influences in the universe producing changes in life not by sex but by sexless means, which further incarnation of immanent life, in the creature after birth and before it becomes parent, makes variation from parent type of life possible in offspring.

So there is birth within birth as life ascends from lower to higher forms. Are we not here in sight of two laws of life — virgin-birth and sex-law of heredity — one the law of the introduction of life, the other of the reproduction of life; one the iron-handed law of necessity and fate, the other of freedom and progress; through which we enter into ever higher and more complete communion with God? Virgin-birth is the law by which eternal immanent life becomes incarnate life, and, as the process is always going on, virgin-birth is a continuously operative factor in the ascent of life, cosmic and microcosmic, racial and individual; while the law by which incarnate individual life reproduces itself is the sex-law of heredity.

By means of these two laws the immanent life of the

world incarnates and reproduces itself, and makes a continuous progressive change from lower to higher forms of life, until immanent life completes its eternally cyclic process of incarnation. Virgin-birth is operative when life passes from lower to higher forms, no matter how short the steps, slow and long the process, through which variation from type occurs, and this is always occurring. I do not mean to say that once sex-law is introduced it ever becomes inoperative; for by sex-law Jesus is Son of Man, "born of the seed of David," and by virgin-birth is Son of God, "born of the Virgin Mary."

Let us rapidly trace these laws of the evolution of life. In the process of evolving the animal kingdom out of the vegetable kingdom there is virgin-birth, because there is something of the immanent life of God embodied as animal which is not embodied as vegetable. If no other law than sex-law was operative, vegetable would go on forever reproducing vegetable, but to the extent variation takes place, gradually accumulated until we have a new type of life, called the animal kingdom, a method of life transcending sex has been coöperating with the sex method, evolving the higher immanent type of life out of the lower incarnate type of life. The sex-law of the vegetable kingdom, of course, continues, but to the extent that the type is transcended it is virgin-born, because if it was not virgin-born it would in all respects be the exact reproduction of the old. So, the Spirit of God forever moves upon the face of the waters, incarnating Himself.

In passing from the brute kingdom into the human kingdom, the gulf can be crossed only by virgin-birth. In making this transition our ape-like ancestors is the

virgin mother, but not the father; because, if so, our ape-like ancestors' offspring would and could be nothing but ape! To the extent that that ape-like mother's offspring was *man* and not *ape*, to that extent man has no ape-like father, for apes reproduce apes, not men.

So the law of virgin-birth is operative throughout the whole evolution of life, beginning with Virgin-mother-earth and ending with Virgin-mother-Mary. The grandest, most reasonable, and most helpful thing in the Creed of Christendom is "Conceived by the Holy Ghost, born of the Virgin Mary," for it, like every other article of the Creed of Christendom, is a universal and necessary truth.

Since the process of virgin-birth runs through the evolution of all life, this law adds the witness of science to that of experience and history testifying to the virgin-birth of our Lord. And thus it will be seen in the near future, if I may venture to assume the role of a prophet, that the article of the Creed which has been repudiated as a hindrance to faith is now seen to be an aid to faith. As, in the past, many have rejected the entire Creed because of the article on virgin-birth, so, in the future, many of this type of mind will believe the other articles of the Creed because of the article on virgin-birth, as soon as they see that the *fact* of virgin-birth alone makes religion possible, whether men have known and understood it or not, for virgin-birth is the process through which we become children of God and enter into communion with Him. Jesus said, "Call no man your father upon the earth for one is your Father which is in heaven." Every one has double parentage, *human* and *divine*; and to the extent that we are "begotten, not of blood, nor of the will of the flesh, nor of the will

of man, but of God," we have no earthly father. When our blinded eyes are opened we shall see that our children are lent us of God, so that every earthly father is a foster-father of God's children, and every mother is a virgin-mother of God's children. The true and full account of the origin of my life is that no individual man or woman is all of my father and mother. The river is made by the sum of all of its tributaries. I am the child of all life which has lived before me, and, therefore, I am in communion with it. As a scientist I would say that in the deepest and most real sense the immanent life of the world is my father, and all the embodied life of the earth is my mother; but as a theologian I would say that in the highest sense the transcendent life of the world is my father, and the cosmic universe is my mother. I am child of time and eternity. I too am "Conceived by the Holy Ghost, born of the Virgin Mary," to the extent that I am child of God.

There are two laws absolutely necessary for the human race to make any progress at all. The sex-law of heredity insures that incarnate life will not go backwards, but be maintained at its present level, but, if there were nothing more than the law of heredity, life would be the dead level of a treadmill sameness. Progress would be an impossibility. We know that there is a continuous inflow of higher spiritual life. Virgin-birth is the ever-open door of this ever-entering higher life, while sex-law is the reservoir which catches, preserves, and stores away this water of life, coming down from heaven, for earthly and higher evolutionary uses of the eternal Spirit as He forever moves upon the face of the waters of life incarnating Himself.

Summary: The immanent life of the world through

sex-law of heredity maintains its incarnate life, and by virgin-birth continually incarnates its immanent life; and the two working together make a continuous and progressive change in all lower forms of life, until the immanent God becomes the incarnate God, in whom the Alpha of all becomes the Omega in all—and so the cyclic end! This does not teach that Christ derived His life from Joseph or David, but that Joseph and David derived their life from Christ, who is the Word made flesh as Jesus, Joseph, David, and all mankind, but perfectly as Jesus. Christ is the immanent life of the World and Jesus is the perfect incarnation of this immanent life, “God of God, Light of light, Begotten not made.”

Carefully read Genesis 1 and John 1 as the two complementary accounts of the incarnation of God, especially marking what is said about virgin-birth and sex-birth. Throughout the whole process it is: (1) God said, (2) let the earth bring forth the creature, (3) having seed in itself, (4) be fruitful and multiply. The whole law of incarnation is stated in Genesis 1:11, “And God said let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth, and it was so.” In John 1 it is: (1) the Word was God, (2) that which hath been made was life in Him, (3) the Word was made flesh.

IV. THE CHRISTMAS MESSAGE.

There is, therefore, no cause to fear that the centuries as they pass will wear out the meaning or exhaust the interest of the great facts of Christianity. On the con-

trary, with the recurrence of the great festivals of the Christian year, these events will gain in beauty and depth of meaning, for Christmas never meant so much to the Christian as at the beginning of the twentieth century. There never was a time when its significance was of so vital importance, nor a time when it had so many meanings. When we examine closely the heart of Christianity we will find that Christmas bears a double revelation; (1) the divine purpose and nature of God, (2) it holds a light within human nature and reveals its divine possibilities.

In his Epistle to the Ephesians St. Paul says, that God purposed "in the dispensation of the fullness of time to gather together in one all things in Christ, both which are in heaven and which are on earth." This summing up of all things in Christ-Jesus was not an accident, nor a caprice, nor an after thought on account of sin, but came as the fulfillment of the divine purpose of God, foreordained before the foundation of the world; creation being the beginning and first necessary step in the long preparation of bringing His first begotten to birth as man. One wishing to engage in the manufacture of cloth naturally goes to some place, other things being equal, where there is abundant water-power cheap, builds a dam, buys machinery for spinning cotton into thread, and weaving this thread into cloth. To weave cloth was your purpose before the first stroke of work began, and when the first yard of cloth was woven, the purpose you had in the beginning was realized and revealed. So, if you ask the Christian religion, what is the eternal purpose of God, it answers the incarnation of God. The world is a factory, or egg, if you

prefer the biological illustration, all of whose parts work together, and are necessary, in bringing God's eternally begotten to birth as man.

Not only does Christmas disclose the divine purpose of God, but, through the revelation of this purpose, discloses that the divine nature of God is to beget Himself as Son. Everything in this world, obeying its God-implanted instinct, is striving to reproduce itself, and when this, its end and purpose is attained, its nature is disclosed and revealed. The grain of corn reproduces itself some thirty, sixty, hundredfold. The fishes of the sea, the fowls of the air, the beasts of the field, and man, all reproduce themselves. It should not then be thought an incredible thing that this law of all lesser things should also be the supreme law of Him who is all law. It is reasonable to believe that in the fullness of time He, too, will reproduce Himself on this earth as Son, "God of God, Begotten not made." In the light of all we know does it not seem unreasonable to come to any other conclusion? Here comes in the supreme glory of Christianity revealing God, as Father, Son, and Holy Spirit. It justifies and explains, from the point of view of religion, the highest instincts of our social nature, by revealing the same as an essential element in the Godhead, showing that God as God has never dwelt in solitary infinitude, but from all eternity to all eternity is infinite Social Being, finding and losing His life in begetting life, and associates His Son, begotten in the bosom of the Godhead, with Him in bringing many other sons to glory. In the earthly family the oldest help father and mother in caring for and educating the younger children. So the First Begotten of God must

be "about His Father's business" in training and educating us infant Sons of God.

Not only does Christmas disclose the purpose and nature of God, but also the divine possibilities of human nature. What is perfect man? The peculiar answer Christianity gives to this question is its distinguished characteristic. If you ask other religions whence come man, they all reply, from God. Ask them what it is possible for man to become, when the fullness of his possible nature is disclosed, and no two will give you the same answer. Christianity gives the true answer by saying, that perfect man is the incarnation of God, that perfect man and God incarnate mean the same thing, that God incarnate is the Superman who unlocks hidden energies and stirs men to achieve. Christianity says that because God is selfcreative social Spirit, it is the essence of His nature to create and impart Himself, until human nature and divine nature blend into one personality, so that you cannot tell where human life ends and divine life begins.

Have you never watched night turn into day? How the darkness begins to be gradually, silently, and insensibly turned into twilight, and twilight turned into the full blaze of the risen sun? As darkness fades and passes away swallowed up of the sun, so that you cannot tell where night ends and where day begins, so God incarnates Himself as man. You can at last exclaim, "I live, and yet I no longer live, but God lives in me," which constitutes the eternal joy of Christmas!

Thus Christmas holds a light within human nature and shows its divine possibilities. Humanity manifests the divine nature as the candle manifests light. I have

watched a candle burn by the hour, and as I have watched the wax yield to the heat of the flame, melt into a liquid and run up into the wick, and then suddenly burst into flame, I have often thought what a striking symbol of the incarnation of God is the invisible oxygen seizing upon and changing the nature of wax into flame. It is the nature of wax to unite with oxygen and burst into flame, and so it is the nature of God to incarnate Himself as man, and it is the nature of man to incarnate God. It is the essence of human nature to be hungry for God, and to be restless until it finds God, and when we find God and rest in Him, we find that peace which passeth all understanding.

We, perhaps, have been looking for God under so many impressive forms, that we fail to recognize Him when He comes in most human guise. That God should come as a little child, that He should wear the common habiliments of flesh, speak the common language, live the common life, share the common experiences of humanity, are to some of us perhaps facts incredible. We fail to see that in the very simplicity and entire humanness of the life of Jesus, there is the uttermost redemption of human nature, and the most complete disclosure of its divine possibilities. Divinity went down to the very bottom in order, that, rising from its depths, it might completely regenerate the whole nature of man, and the entire organization of human society. If God had come clothed with the lower and spectacular splendor with which our worldly imagination foresaw it, it would have seemed that a great part of human life was too lowly for His visitation, and too brutal for His illumination. But the completeness with which God identifies Himself with humanity, the absolute com-

munion of His life with our life as Jesus, is a revelation of the possible dignity of every form of human experience, and the possible incarnation of God as every human soul. That God once saw with human eyes, touched with human hands, felt with a human heart, spoke with human lips, forever consecrates the human race, and has so seized upon the human heart, its affections and its love, and so satisfies the yearnings of human needs, that humanity sees in this one fact the grand prophecy of its ultimate destiny, that God will in His infinite patience and love thus dwell some day in every human life.

That God incarnates Himself as Jesus has forever redeemed the body from the misconception that the body is in itself corrupt and vile. It has forever redeemed the ordinary occupations, relations, and affections of men. Christmas shows that the divinest life is foreshadowed in the simplest family, that the highest duty was performed in the shop of a carpenter, that the highest love was expressed in the ordinary and familiar relations with friends, neighbors, and companions. The fact that God dwelt in and as the man of Galilee, walked the earth more than thirty years, drank of its streams, lived in its sun-light, demonstrates for all time that the earth in itself is no more corrupt than the body is in itself corrupt, but that both coming from God have the divine thought and nature in and as them.

Finally, Christmas answers for us another question. It tells us where God is. It reveals God not only *incarnate* as Jesus, but *immanent* as the inmost essence of all things, and *transcendent* above all things. If we had gone to Bethlehem when Jesus was born, we should have found him, as he lay in his swaddling clothes in the

manger, ignorant and weak like any other baby, he would have starved from lack of food as any other baby, and would have perished from cold as any other baby would. Yet the wonder, mystery, and worship of it all is, that within this ignorance, weakness, and utter helplessness, we find the infinite God, the eternal mystery of childhood solved, and the sanctity of all motherhood shown. To-day children both of Science and Grace bow in union and communion before the throne of the Most High and sing—

“O little babe, that sleepest on my heart,
 How beautiful thou art!
 Thou didst from highest heaven come down,
 And He, who wears the universe as crown
 And doeth all things wise and well,
 Hath wrought through me the child—the miracle!”

V. CHRIST THE ALPHA AND OMEGA.

Let us ever keep in mind that in trying to understand our origin and destiny it all depends upon whether we consider Adam, “of the earth earthy,” or Christ, “the Lord from heaven,” as the origin and head of the human race. “I would have you know,” says the great Apostle to the Gentiles, “that the head of every man is Christ.” He is the origin and destiny of the human race, the beginning and end of man. He is God immanent, who begins to take human form as Adam, completed in Jesus, in whom the Alpha becomes the Omega.

We go out in the orchard in the spring of the year, when all the trees are in the fragrance and beauty of bloom. We go out in the same orchard in midsummer or autumn, and see the same trees hanging heavy with golden fruitage. We pick the ripe apple, peach, or pear, and ask its origin. One person replies, the beautiful,

fragrant bloom I saw in the spring on the tree. Another person replies, not so: the tree is the origin of the bloom, and the bloom is the origin of the fruit. But as we hold up the ripe apple, peach, or pear, do we not see the Alpha and Omega, the beginning and the end?

The moment we see, grasp, and comprehend what this truth means, we are in possession of one of the most wonderful truths God has revealed—that the end of all things is the same as the beginning, and that the origin of nothing is in this world, but, that all life is the embodiment of the life of Christ, for “that which hath been made was life in Him.” It is wonderful how this familiar truth has been reiterated in nature before our eyes all our days, and stated over and over again in the Bible, and our eyes have been holden so that we have not seen nor appreciated that the Alpha is the Omega and the Omega is the Alpha in all things.

The truth I wish you to see is that if we know the end of anything, when it has attained its full development and growth, we know its beginning, for the beginning and ending are the same. For, as Aristotle truly says, “the *nature* of a thing is that which it has *become* when its process of *development* is over.” In the spring of the year there comes on a peachtree a bud, which unfolds into a bloom, and, in the fullness of time, ripens into a peach. This is its end, but it is also its beginning. You plant the peach which makes tree, bud, bloom, and peach again. It falls into the ground and dies as a peach but prophesies and proclaims in its death—behold! I come again!

When we open our eyes to this truth, the origin of man ought not, for us, to be wrapped in obscurity, for we know his beginning by his end. Christ is the end

of all men because He is the head and beginning of all men. In Him we see how man ends on earth, and, therefore, we know how he began on earth; for Christ is the Alpha and Omega, who, in the years of His incarnate life as Jesus, epitomized all the age-long historical growth of man, plus that newer, fuller, and finally perfect incarnation of God, not incarnate as God before.

We hear a great deal about the doctrine of evolution, and some Christians are frightened by it, but none need be if we will hold fast to the fact that Christ is the head of every man, that Christ is in every man, that Christ is making all evolution to-day, and has made all evolution in the past — in a word, that all evolution is the evolution of the Alpha into the Omega. Man's body at one time was dust of the earth, which never evolved itself into anything. Christ, the eternal Son of God, is the source of all evolution, for Christ is the eternal immanent life of the universe, the world, dust; and then Christ indwelling in this dust, for He is omnipresent, evolved this dust into the body of man, and man became a living soul; and then evolved this living soul, Adam, man in the rough, into the ascended Jesus, man complete, the perfect incarnation of God.

That all this was done gradually, refining the dust by degrees, as it passed through all lower forms of life, until finally man became the incarnation of God as Jesus, fully and perfectly revealing God in and as flesh I believe. But no thinking man to-day can believe that dust evolves itself into man, and man evolves himself into God. If man ever becomes the incarnation of God, it is because God is eternally immanent in the world, and uses all the stages of the planet's life as stepping stones

to incarnate Himself as man, beginning to incarnate Himself as man in Adam and completing the process when he comes to the fruition of his aeonic labors in the ascension of the man Jesus. Because God as Christ is in all worlds and is all worlds they have life; and because He is in you and me, we have hope of being evolved into perfect Sonship, if we will be loyal to Him, our head and life hid in God.

This spiritual Christ, this universal Christ, this Christ of the Creed of Christendom of whom Jesus is the perfect incarnation, is in all men crucifying the beastly man in us, if we will coöperate with Him. We have no goodness save as Christ on the one hand, incarnates Himself as us, and we on the other hand incarnate Christ by growing in "wisdom and stature and in favor with God and Man," as Jesus did. Through all the past and in all men, history is but the account of Christ triumphing in us, or we rebelling against Christ; for it is Christ in us that makes us pilgrims and strangers upon the earth, makes men kind and merciful, nerves the arm of Washington at Valley Forge, sends Father Damien to live among the lepers of the Sandwich Islands, and sends Jesus into the wilderness, garden of Gethsemane, and to Calvary. Of Him is born all goodness, all sacrifice, all righteousness, all things pure, noble, and generous; of Christ who in the end incarnates that which is immanent as Him from the beginning.

The peach, after being planted in the darkness of the earth, dies as a peach, lives as a tree, blooms as a flower, and, after a long journey and wonderful evolution, behold, again comes the peach. Such is the parable of man. From the highest heaven of eternal self-conscious personality descends Christ, the Alpha of all creation,

and begins His wonderful evolution, and, in the process, wars, sensualities, brutalities, as Christ evolves the dust into flesh, and the animal man into the spiritual man, until, at last, in the end of the ages this evolution ends because God's eternal purpose has been realized in the perfect man Christ-Jesus, Son of God and son of man.

Here, where man ends, transcending flesh and blood and passes into the heaven of heavens, our manhood begins, for our obedience is to the highest and not to the lowest, to the eternal spirit and not to the flesh perishing in the dust. Our obedience is unto the Alpha that He may become the Omega in us, till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

As I look back upon the cross of Christ, wonderful and strange thoughts stir my soul. I see what wicked hands and sinful hearts did then, but the cross is not only a revelation of what the beastly human did then but is doing now — you and I. The revelation of their wickedness is the revelation of the whole world's possible wickedness. Why the crucifixion of Christ-Jesus has such strange and tenacious power to seize hold of the human heart, is because it is the tragic revelation of the drama reënacted in every soul. Pilate, Peter, Judas, Caiaphas, Jesus, Christ — is in all of us, and will some day fight out their battle to the finish, and reënact the tragedy and victory of Calvary in us — here or hereafter.

Even though we go down to hell, I hear Him saying: "O ye who despair, I grieve with you. Your sorrow is mine. No pang of your finitude but is mine too. I suffer it all, for all things are mine; I bear it, and

yet I triumph." Were not the Christ, the Alpha and Omega, "our own fulfillment, were He other than our own very flesh, were He a remote God, were He not our own selves in unity, were He foreign to the horror and to the foolishness of our chaotic lives, we should indeed look to Him in vain; for *then* his eternal peace would be indifference and cruelty, His perfection would be our despair, His loftiness would be our remote and dismal helplessness. But He is ours and we are His. He is pierced and wounded for us and in us. Our defeats are His; and yet, above time, triumphant in the sacred glory of an insight that looks before and after through the endless ages and the innumerable worlds, He somehow finds amidst all the horrors of time His peace and so ours. 'My peace,' He says, 'I give unto you; not as the world giveth, give I unto you.' The rest is silence — and, here on earth, endless labor in the might of the spirit, for whom and in whom is all sorrow and bitterness, and all light and life — and peace." *

* Royce, in *The Spirit of Modern Philosophy*.

COMMUNION WITH GOD

O that I knew where I might find Him!
That I might come into His presence!—Job 23: 3.

And He said unto me, Son of man, stand upon thy feet, and
I will speak to thee.—Ezekiel 2: 1.

COMMUNION WITH GOD

I

It does not satisfy any one of a profoundly moral and spiritual nature, to be told that several times some thousands of years ago God spake to certain favored individuals of the race, and ever since has been silent. What we all want, when we know our deepest need, is not to be told that once upon a time God spoke to somebody else, and that, if we wish to hear God, we must go and listen to what God spoke to somebody else, or not hear God at all. How do I know they are not mistaken? If God does not speak to me, what assurance have I that He ever spoke to anybody? What my soul cries out for is, God speak to me! Then, by comparing what he has spoken to me with what he has spoken to others, I shall know whether he has spoken at all. The Jews claim that God spoke to them in the Old Testament, the Christians see his words in the New Testament, the Hindoos in the Vedas, the Mohammedans in the Koran; but how can you or I ever know whether any, or all of these, are true or false, unless God speaks directly to us?

Have we ever felt as Virgil did when he put these words into the mouth of Æneas, addressed to his goddess mother Venus, when she appeared to him wrecked upon the African coast, in the guise of a Tyrian huntress, and vanished into thin air as soon as she revealed herself a goddess: "Why dost thou, also cruel, so often mock thy son with deceitful images? Why is it not per-

mitted me to join my right hand to thy right hand, and to hear and return real words?" Here we have a cry, from out the depths of the most spiritual Roman of them all, for the self-revelation of God to every soul. Have we ever been genuinely in the mood of this grand old Roman poet? Have we, too, ever tired of shams and makebelieves, traditions and authority of other men's say so, however much inspired? Have we too, ever thirsted for the living God? Have we ever longed, beyond the power of words to express, to be absolutely assured, just for once in our lives, that God would reveal Himself to us, and, beyond the shadow of a doubt, would speak to us? You could not and would not believe in Him unless this was granted you? Your soul demanded this above all things?

Then listen to the word of the prophet who felt the same imperious mandate ringing through his soul. "And he said unto me, Son of man, stand upon thy feet, and I will speak to thee!" What did that symbolic act of raising from a position, in which the prophet lay face downward groveling in the dust, and then standing upon his feet, and gazing straight before him into the heavens themselves, mean to the prophet and to his people? They were captives in a far land, disheartened, dispirited, and at the mercy of the great Babylonian world power. At the court of the Babylonian monarch, they had seen the multitudes daily place themselves in this position of abject humility, before the monarch would speak to them. From this the prophet takes his text, and says, God will never speak to you while you are in this attitude of abject and slavish humiliation, but only when you have self-respect and activity enough to rise and stand upon your feet.

There are many passages in the Bible which describe the servants of God, as their Lord's message comes to them, falling upon their faces upon the earth, and in this attitude of profound humiliation listening to what God had to say. Moses, David, Joshua, Samuel, are all seen at one time or another prostrate, and signifying what God had to tell them by a complete disowning of anything like worth or dignity in themselves. There is a great truth set forth in all such pictures—it is that only to human humility can God speak intelligently. But there is another side to this picture with another equally important truth. When God was going to give a message to Ezekiel, he said to him, "Son of man, stand upon thy feet, and I will speak to thee"—not upon your face but upon your feet; not in an attitude of humiliation but in an attitude of self-respect; not stripped of all strength and lying like a dead man waiting for life to be given you, but strong in intelligent consciousness of privilege; standing alive and ready to coöperate with the living God who speaks to us!

This truth is not contradictory to the other, but when God raised Ezekiel and placed him upon his feet before he spake to him, was it not the decalartion of the truth that a man might lose the Word of God, because of a low and groveling estimate of himself, as well as because of a conceited one? If this is true is it not a great truth? Unless you honor your life you cannot get God's best and fullest wisdom! Unless you stand upon your feet, you will not hear God speak to you!*

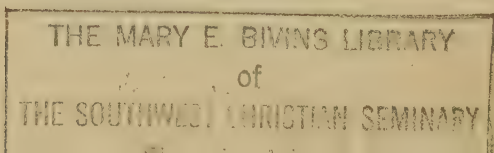
Simply stand upon our feet and look and listen, and then see and hear God—oh, this is too simple, surely!

* This and the preceding paragraph is a quotation from Bishop Brooks.

If we were especially holy, God might then speak to us; or if He were to tell us to do something extraordinary; or if He were to perform some special miracle. If God were to speak to us would it not be a miracle!

If a voice were to come down from the astronomical heaven calling us by name, that would be God speaking to us, as we perhaps are accustomed to think. We perhaps never expect to hear or see God till we die, and go up in the skies somewhere, and then shall see and hear Him all the time. Does it never strike us as being rather peculiar that God cannot reveal Himself to us until He kills us, that He can speak to us dead but not living, that He can speak to us through dead men or a book, but that He cannot and does not speak to us directly and personally, here and now? What's wrong? Where is the trouble? Have we not been lying flat on our faces with our eyes shut, and not standing upon our feet, neither looking around with our eyes, nor listening with our ears? The trouble is that because we have been taught so long that God reveals Himself only in a miracle, and because we do not see and hear miracles these days, we think we do not see and hear God.

Listen to these words: "God was in the world and the world knew Him not, he came unto his own and they received Him not." Is not this true to-day? Is He not in the world now and we do not see Him? Does He not come to us every minute of our lives and we do not receive Him? Are not the words of the Psalmist as true to-day as when they were first written—"day unto day uttereth speech and night unto night sheweth knowledge?" Whose speech and whose knowledge but that of the eternal God! Oh! if that grand old Roman



poet, in his quest after God, could have been switched off the track of imaginary celestial gods and goddesses, and turned away from the delusive following of his will-o'-the-wisp false-miracle-mongering age, as the only and sole evidence of God's vision and voice, he would not have sat himself down and written these saddest words man ever uttered in his search for God: "Oh, why dost thou, also cruel, so often mock thy son with deceitful images? Why is it not permitted me to join my right hand to thy right hand, and to hear and return real words?"

What was the poet looking upon when he uttered these words, and accused deity of mocking him with deceitful images? He had seen the vast and mighty ocean; he was reared among the lofty and beautiful mountains of Northern Italy; he had often looked night after night upon the infinite host of silent stars keeping their watches, and did not know enough to know that he was gazing straight into the face of the infinite and eternal God! Do not tell me you have never seen God. You have never seen anything else. Everything you have ever seen is God except sin. God does not have to kill you or work a miracle for you to hear and see Him. The great miracle is that when you stand upon your feet and look and listen, you see and hear God as truly as you ever will or can in all eternity; for He is "all-in-all," and "in Him we live, and move, and have our being" (Acts 17:28).

As long as you think that God is nothing more than some celestial spirit, imagined as being exclusively up yonder in the skies, sitting on a throne surrounded by angels, and you are on the lookout for Him to come

27245

231

THE CINCINNATI BIBLE SEMINARY
LIBRARY

G.M. ELLIOTT LIBRARY
Cincinnati Christian University

down and work miracles before you can see and hear Him, you will think you never have seen and heard Him, while you have been seeing and hearing Him all the time, in the only possible way in which he ever can be seen and heard—as the still small voice in your soul, or out yonder as infinite and eternal nature, or as the incarnation of that still small voice in your soul, which is your ideal and possible self. All our knowledge is either one or two things, either a knowledge of ourselves or a knowledge of nature, and this knowledge is knowledge of God! I put it in this way to make you stand on your feet and hear God once in your life, and know that God does speak to you. How did mankind ever know anything about the infinite majesty, wisdom, and power of God? Because every time we look out upon infinite nature we see God in infinite wisdom, power, and majesty, or we do not see anything at all. But we do not see all of God out there in infinite nature, for we do not see mercy, love, and forgiveness in nature. We find these only when we look into our own souls, but perfectly only when we look into and understand the mind and heart of the perfect man, Jesus of Nazareth, who is our ideal and historic self. Put the two together and you have what? Why, you have infinite love, mercy, forgiveness, power, majesty, wisdom, and glory—and what is this but God? and when you see this you see God! The men who wrote the Bible saw all this in themselves and in nature; for the Bible is simply the record of the highest and best men have seen in themselves and in nature—and where they found God, all men can find Him, if they will look and listen aright.

If the prophet had done nothing more than start man-

kind on the right quest for God, by saying, "Son of man, stand upon thy feet, and I will speak to thee," he has done enough to immortalize His name by this inestimable boon he has conferred upon humanity. Stand upon our feet and listen! We do not look and listen long before we hear an infinite voice calling us to trust in the powers that be in us and above us, to rise up and begin the pilgrim quest and journey of life, which has as its final end and supreme goal our complete union and supreme communion with the living God. We never hear this voice and see this vision of holiness calling us from out the infinite depths of our being, if we lie prone upon our faces, distrusting, disfiguring, dishonoring, disgracing, and destroying our powers of mind and spirit and body; for we hear this voice and see this vision only when we reverence ourselves as a noble trust for doing noble deeds. The great voice of God as nature may call us to dedicate our lives to Him by exploring His secrets, or subduing and harnessing His infinite forces and powers, as inventors, explorers, discoverers, geologists, botanists, astronomers, civil engineers, or doctors — so we find out God and His ways and commune with Him — for he who starts on the quest of nature and discovers any of nature's secrets, reveals to us something more of the Word of God than we have ever known before. You will not find out these things, O Son of man, by lying flat upon your face in abject humility doing nothing, but only when you rise, and stand upon your feet, and use all the power I have given you; and then I will speak to you. As we stand upon our feet, God may come to us not from nature, but from the great world of humanity. Look! yonder lies a continent of un-

developed human beings, ignorant in mind and savage in spirit, but with all the potentiality and with all the possibility of becoming all that the highest have become: and the Word of God comes: Go! give them what I have given you! Teach them the handicrafts and arts of civilization, the control of my mysterious power called nature, teach their minds to think, their hearts to love, their wills to obey a higher law than the instincts of savage nature. The Word that I speak unto thee do thou speak to them. Tell them to stand upon their feet, and I will speak to them, as I have spoken to thee!

II

When we stand upon our feet and look and listen a while, it soon dawns upon us that God is not far from us, as we enter into a living realization of the fact that in Him we do live and move and have our being. Then for the first time we begin to realize that His communion with us and our communion with Him is not a small and occasional thing, but in reality is something taking place every moment of our lives, and something without which we could not live at all. Some make prayer communion with God, some make reading the Bible communion with God; but, while these are true, how small a part of our communion with God! While doing full justice to this much of our communion with God, let us rise into something like a fuller and more comprehensive grasp of the infinite reality, in which we live and move and have our being. We ought to make this attempt, so that we may realize that we are in deeper communion with God than we perhaps have ever thought; and then use this knowledge of our present communion with God, as a means

through which to rise into a grander communion with Him.

Suppose we start with the well attested facts of experience, than which we have no higher guide in all affairs of life, with what must everything be in communion in order to live at all? We must be in communion with the earth, air, water, and sunlight, in order to have any earthly life at all. But what is earth, air, water, sun, moon and stars but the body, the infinite body of God? What is the whole visible universe, which we become conscious of through our five senses reacting upon our minds, but seeing God? If the skies were open before me, and I were to see some imaginary, vast, and glorious being sitting high upon some vast and exalted throne, before whom the celestial inhabitants were casting down their golden crowns saying, holy! holy! holy! Lord God Almighty! would I join in the chorus and say, Lord God Almighty, too?

I would stand upon my feet and say, God is in me and I in Him. I would say to a man billions of miles away on Neptune that God was in him as truly as in me. I would say God is all in all: I would say God is infinite spirit, and in all spirits as their begotten and continued source of life; I would say God is the one infinite and only mind and reason, the source of, in all, and all mind, and reason, and conscience; I would say God is the one infinite physical seen and unseen body, consisting of milky ways, planetary systems, and all the life that moves, lives, and has its being, on them and in them, except sinful life. I would say, but who are you sitting high upon an exalted throne in the skies? You are in one spot, one place, sitting down. I would not become

an idolator by worshipping you as the Godhead, though I doubt not that you are the incarnation of God, as I myself hope to be some day — and as such I love and worship you. Out beyond you rolls infinite life, infinite mind, infinite matter, my God and your God. To know God I must know the universe! Are you the universe? Have we in order to come into communion with God, tried to come into communion with some such imaginary being as this, and because we have not done so, we may have doubted the existence of God, and may have thought we have never been in communion with God, while we have been in communion with Him all the time.

When we analyze what communion with God means we find that it involves a threefold act in unity on our part, spiritual, mental, and physical, as set forth in the Communion Service of Christendom. This service teaches, that for us to enter into a perfect communion with God, involves on our part (1) a spiritual act, “repentance, faith, love, and charity”; (2) a mental act, for this cannot be done apart from mind; (3) a physical act, for we eat the bread and drink the wine. This service exhausts, in its due performance, every faculty of our possible nature. No part is left out, teaching us that if we enter into a full and complete communion with God it must be by the exercise of every faculty of our triune nature — “with our whole heart, mind, soul and body” must we love God, if we enter into a full and complete living communion with him. If we leave out the spiritual, or mental, or physical act, the communion is imperfect. Let us analyze the Communion Service of Christendom with the idea of seeing with whom we are brought into communion, in order to be brought into

communion with God. There is bread and wine, a part of, and symbolic of, all nature, which we eat; in communion with man, in love and charity with him, as wrought out in minute details in the Ten Commandments; not only in communion with life incarnate, but with angel and archangel and all the company of heaven transcendent — to be in communion with these is to be in communion with God, whose life is so vast and rich that it takes an infinite universe to express Him!

For the present I leave out the most important thing, but if you have gathered what I wish you to comprehend by this analysis of the Communion Service of Christendom, you will see how vast and sublime communion with God is, and that for you, or me, or for any creature, to be out of communion with God — I mean completely so — is annihilation! Every man, to the extent that he has life spiritual, mental, or physical, is in direct communion with God; for our spirit, mind, and body, is His spirit, mind, and body, we call ours — God as us — the Word made flesh. In the analysis of the Communion Service so far, I have left out the most important thing through which we enter into communion with God — sacrifice — symbolically taught by breaking the bread and pouring out the wine. Notice that the physical communion comes last, and that the sacrifice is limited to the physical part of our nature, and does not include the mental and spiritual parts of our nature. This will be explained later on.

Having finished with the analysis of the Communion Service, I will go now one step further and say, that not only are all of us in communion with God, but that we all love to be in communion with God — but how?

Atheistically, or idolatrously, or sacrificially! The buffalo roamed the great plains of the West for centuries, swam its mighty rivers, ate its luscious grass, and warmed himself in its luxurious sunshine, but to him, and necessarily to him, the grass was nothing but grass, the water nothing but water, the sunshine nothing but sunshine; nourishing a blind life within the brutish brain, he could not look beyond and recognize Him, upon whose bosom he was lying and whose body he was eating, but he was in communion with God, and glad to be so, though his communion was necessarily an atheistical communion with God. The parrots and monkeys chattered for untold centuries in the forests by the seashore, looking upon the majestic sweep of ocean billows rolling in upon the sands at their feet, but none of them saw what Byron did, when he was inspired to write these lines:

There is a pleasure in the pathless woods,
 There is a rapture on the lonely shore,
 There is a society when none intrudes,—
 By the deep sea and music in its roar:
 I love not man the less, but nature more,
 From these our interviews in which I steal,
 From all I may be or have been before,
 To mingle with the universe and feel
 What I can ne'er express nor all conceal!

How often are we, like these dumb brutes, nourishing a blind life within the brain! We are glad to be in communion with water when we are thirsty, with food when we are hungry, to gaze with transfixed admiration and awe upon the glorious sunrise and gorgeous sunset, the uplifted mountains, the mighty ocean, the starry vault of heaven above us and the daisy at our feet, and see nothing but light, color, and matter, like a brute beast!

Do we never ask ourselves, sometimes in keenest surprise, why all these things have the power to move and thrill us with wonder and admiration, awe and worship? When we are looking upon these things we are looking upon God, and it is communion with Him that makes all this reverence and wonder, all this awe and worship, in us. All people love to be in communion with earth, sea, and sky; man, bird, beasts, and flower; but how often are we conscious that these things are but the body of the one infinite selfconscious Spirit in all. When this consciousness rises in our souls and becomes the fixed habit of our lives, we then cease to be in atheistic communion with God, and when we lay our heads upon our pillows at night we consciously lay them upon the bosom of God. I am not writing mystically when I say that when we lay our heads upon our pillows we lay them upon the bosom of God; for when we look upon this glorious universe of infinite life, activities, and forms, we see God in action—or we never see Him at all! Any one who tells us anything that we do not know about earth, sea, and sky; man, bird, beast, and star; is extending, widening, and deepening our communion with God. Man loves to be in communion with God, even if he says he is an atheist; and the irony of the thing is that many so-called atheists have put us into deeper and more real communion with God than we have ever been before.

The second way many of us are in communion with God is by an idolatrous communion with Him. An idolator is one who believes in some unseen spirit in the skies sitting down upon a throne and called God, forms a mental picture of Him, puts this mental picture in the form of a statue, and then falls down and worships it.

We do not practice this kind of idolatry to-day, but when we pray, perhaps, we make a mental picture in our minds of some imagined spirit up yonder in the skies, or standing invisibly before us at our side, and to this mental picture of imagined deity we have made, we pray. If so, we are idolaters. We ought to have ceased this sort of worship long ago — imagining a spirit and then praying to this imagined mental picture of this imaginary spirit. Beware of the man whose God is only in the skies! I see the spirit I pray to. What does he look like? I have told you. He who is in all, and of whom all is the visible manifestation and objective self, why do we wish to make a mental picture of Him, when we have always with us, and in us, and before us, the reality in so real a way, that we cannot open our physical, mental, and spiritual eyes without seeing Him?

But this is not exactly the kind of idolatry I started out to describe. The essence of idolatry consists in worshipping the seen at the expense of the unseen, that is, placing the seen above the unseen. Let us remember that we can see only *one-third* of anything with these physical eyes of ours, for every person is spirit, mind, and body. I have seen only your body, and never can see your mind and spirit, the other *two-thirds* of you. Suppose now that you are a beautiful woman, and because you have a beautiful form, some man comes along and falls in love with one-third of you, your body. Your body is you it is true, but it is only one-third of you, and your mind and spirit, the highest and best parts of you, the other two-thirds of you, he cares not the snap of his finger for. He loves you, he may worship you after a fashion, but his love is idolatry; for it is an altogether

gross and sensual worship unspiritualized. The purity of your spirit, the wit, learning, and genius of your mind — when you display these treasures before him, you are casting pearls before swine. He knows that you are mind and spirit, but he cares nothing for these; for he is an idolater.

So it is with many of us in relation to God. We love to be in communion with Him but only physically. That spirit of His, which is revealed to us in Deborahs and Joan D'Arks, we love not and reverence not; we love it only as Cleopatras have desecrated it. We love the corn, and the wine, and the oil, and the sunshine, and the money — we love the body of God — but that purity and exaltation of the spirit of God revealed in His saints, and supremely as our Lord Jesus Christ, we neither reverence, love, nor obey. We love to be in communion with God but only idolatrously, and so we reap the fate of an idolater, that fate one must inevitably reap who puts matter before mind, enthrones sense above spirit, and takes the mirage for the reality. Every man is an idolater who loves the physical more than the mental and spiritual, himself more than his neighbor, who places his wealth above the good of the community in which he lives, his own ease and comfort above the happiness of others.

How can idolatrous worship of God ever become pure and spiritual save by that sacrifice which subordinates our physical communion to our mental and spiritual communion with God? Our communion with God must begin as physical, for in birth we are animal, our mental and spiritual selves only immanent; later on our selfconscious mental communion with God begins, for this is the order of our development; lastly, there

comes into selfconsciousness the moral and spiritual self of our being demanding lordship; and with the advent of this highest self begins our conscious spiritual communion with God. With the advent of this highest self begins the strife, conflict, and sacrifice of life, whether we will or not. At the end of our lives stands a cross, on which our bodies must be broken and our blood shed, as, at the end of the Communion Service of Christendom, the bread is broken and the wine is poured out.

Did it ever occur to us to ask the significance and symbolism of why three crosses stand on calvary, and not one cross stands there alone? Its significance is that all of us must offer up ourselves as a sacrifice, on the cross of Jesus, or on that of the repentant thief, or on that of the unrepentant thief. When we subdue our lower nature by the power of our higher nature, we choose the cross of Jesus, and enter into perfect communion with God called heaven; when the animal nature crucifies the spiritual nature, we choose the cross of the unrepentant thief, whose communion with God becomes the exceedingly painful thing called the fire of Gehenna; when the animal self for a long time crucifies the spiritual self, but the spiritual self in the end wins the victory, we then choose the cross of the repentant thief, who was that day in Paradise. Upon one of these crosses we shall all hang. It is ours only to say which. To sacrifice our spiritual or mental nature is something not required of us, for to the extent that this is done, our communion with God is cut off; but not so, when we make the physical sacrifice, for when this is made we pass into a higher resurrected body, which puts us into a still deeper and vaster communion with God. So

Christ-Jesus did not say that He would sacrifice His spirit, or His mind, but His *body* for the salvation of the world.

When I see the priest stand before the altar, break the bread, and pour the wine, these thoughts come into my mind. I think of all the miners who are heaving the pick in the darkness and dampness of the earth, wearing out their bodies, and giving them for the life of the world. I think of all the firemen in the cities, the sailors and fishermen on the storm tossed ocean, the soldiers and patriots on the battle-fields of the world, and the statesmen in the Parliaments of man, who are giving their bodies for the life of the world. I think of all the care-worn mothers, the tired teachers, and the toil-worn fathers, who are giving their bodies for the life of the world. I think of all those, who, by the sacrifice of their bodies, have entered into their glorious communion with God, and made the toilsome journey up to the cross less rough for me, and the agonies of the cross less bitter for me. And then I think is the sacrifice all on one side? I see grass, flower, tree, bird, beast, and man, all laying down their lives that we may enter into communion with the whole of creation, but where do I see God laying down his life and entering into communion with all creation? Where is the sacrifice of God? And then I hear the voice of God in my soul saying: "Rise and stand upon thy feet, O slow of heart to understand all that the prophets have written of Me, and know that not one drop of blood has been shed that was not also My blood shed; that not one life has been laid down that was not also My life laid down; for all life is My life, saith the Lord God. I am Alpha and Omega, I am the First and the

Last, I am the Lamb of God slain from the foundation of the world—and yet liveth evermore!”

“For the bread of God is he which cometh down from heaven and giveth life unto the world. I am the living bread which came down from heaven: If any man eat this bread he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. As I live by the Father, so he that eateth me, even he shall live by me. And as they were eating, Jesus took bread, and blessed and brake it, and give it to his disciples and said: take, eat, this is my body. The Jews then murmured at Him, because He said I am the bread which cometh down from heaven. And they said is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that he saith, I came down from heaven? The Jews therefore, strove among themselves, saying how can this man give us his flesh to eat? Then said Jesus unto them, except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you. Many of his disciples when they heard this, said, this is a hard saying; who can hear it? When Jesus knew in Himself that His disciples murmured at it, he said unto them, doth this offend you? What and if ye shall see the Son of Man ascend up where he was before? It is the *spirit* that quickeneth; the *flesh* profiteth nothing; the *words* that I speak unto you, they are *spirit* and they are *life*.”

III

The Christian religion grows out of a certain relation men believe God holds to the world of nature and the world of man, as stated by St. John: “In the beginning was the Word, and the Word was God, and

that which hath been made was life in Him, and the word was made flesh."

To put these words in the language of modern thought: God is nature, and dwells in nature, and is greater than nature; God is man, and dwells in man, and is greater than man; lastly, God is greater than man and nature, being eternal spirit in whom both dwell, as my spirit is greater than my thoughts, and in which all my thoughts dwell. It is not theologically correct to speak of God *and* nature, God *and* man; but God *as* nature, God *as* man, and God *as* Spirit transcendent. In a word, the universe is God; His infinite Spirit having the same relation to the infinite world of mind and matter, that my finite spirit has to my finite mind and body. This makes us in the *likeness* of God, as is asserted in Genesis. The infinite spirit took a molecule of his infinite body, and made our bodies out of his body, breathed His spirit into us, and we became self-conscious individual personality, called living soul, in the likeness of the infinite personality called God. So according to Genesis, St. John, St. Paul, and Jesus, the infinite and eternal objective universe is the body of God, the infinite and eternal spirit of the universe is the transcendent Self of God, and the mind of the universe is the subjective Self of God.

In ancient times this brought a great light to those who sat in darkness and the shadow of death, and when we cease to believe and love this truth, the darkness of death returns and covers us again with the shadow of its gloomy wings. Through the shadow of such an eclipse the world passed during what is called the dark ages, but out of which it has been passing for the last three hundred years. The moment the world

regained the essential truth that although God transcends man and nature, yet he is man and nature, it bounded forward by leaps and bounds, like a steed of war charging gloriously into battle. The recovery of this truth unmade the medieval ages, and made modern Europe and America of to-day. Under the inspiration and mighty impact of this great truth, that the world of nature and the world of man are alike the visible Self and temple of deity, again came back the idea of the sacredness of man, and the virgin love and passion of man for nature. Under this new inspiration the Bible again became the record of the age-long incarnation of God as man, and God as sheeny luster of green leaves, laughter of running waters, majesty of snow-clad mountains, and immensity of sidereal heavens, clothing Himself with light as with a garment, and walking upon the wings of the wind!

When Germany passed out of its *via dolorosa* of the dark ages, this ever new and inspiring truth of God filled them with such ecstasy, that, as one of their poets expressed it,

Bliss was it in that dawn to be alive
But to be young was very heaven.

Or to change slightly Whittier's verse:

Men shut their grave Aquinas fast,
The monkish gloss of ages past,
The schoolmen's creed aside they cast.

When men did this they made a new page in the eternal book of life, and inscribed on it modern literature, science, and government, because they had entered into a deeper, fuller, more comprehensive and sublime

communion with God, than they had ever dared hope or dream before.

The poets, ever and always inspired ones of God, first grasped the meaning of this new truth, and led us out of the Egyptian bondage of materialism into the presence of God, ever living in, and as, man and nature. Wordsworth led the hosts of English-speaking people, but first we will hear Whittier describe nature's sacramental communion with God.

The harp at nature's advent strung
Has never ceased to play;
The song the stars of morning sung
Has never died away.

And prayer is made and praise is given
By all things near and far;
The ocean looketh up to heaven
And mirrors every star.

Its waves are kneeling on the strand,
As kneels the human knee;
Their white locks bowing to the sand,
The priesthood of the sea.

They pour their glittering treasures forth,
Their gifts of pearl they bring;
And all the listening hills of earth
Take up the song they sing.

The green earth sends her increase up
From many a mountain shrine;
From folded leaf and dewy cup
She pours her sacred wine.

The mists above the morning rills,
Rise white as wings of prayer;
The altar curtains of the hills
Are sunset's purple air.

The winds with hymns of praise are loud,
 Or low with sobs of pain,
 The thunder-organ of the cloud,
 The dropping tears of rain.

With drooping head and branches crossed,
 The twilight forest grieves,
 Or speaks with tongues of Pentecost
 From all its sunlit leaves.

The blue sky is the temple's arch,
 Its transept earth and air;
 The music of its starry march,
 The chorus of a prayer.

So nature keeps her reverent frame
 With which her years began,
 And all her signs and voices shame
 The prayerless heart of man!

When men are inspired to write in this way, nature is more than fortuitous concourse of atoms and slimy protoplasm. It is instinct with deity, and becomes the visible vesture with which God clothes Himself, and is His eternal sacrament, through which we pass behind the veil of nature into the presence of the living God. When this truth dawns upon one, the deeps of God in heaven call through the deeps of nature unto the deeps of man, and behold, all things become new!

This truth, that nature is the living sacrament of God because the body of God, finds its most perfect expression in Wordsworth, who saw in the meanest flower that blows thoughts too deep for words. Listen to these passages which are unsurpassed in any literature of the world.

It is a beauteous evening, calm and free,
 The holy time is quiet as a nun

Breathless with adoration; the broad sun
Is sinking down into his tranquillity; ♪
The gentleness of heaven broods o'er the sea.
Listen! the mighty being is awake,
And doth with his eternal motion make
A sound like thunder everlastingly!

Ocean and earth, and solid frame of earth,
And ocean's liquid mass, beneath him lay
In gladness and deep joy; his spirit
Drank the spectacle: sensation, soul, and form,
All melted into him; they swallowed up
His animal being; in them did he live,
And by them did he live: they were his life.
In such access of mind, in such high hour
Of visitation from the living God,
Thought was not, in enjoyment expired.

No thanks he breathed, he proffered no request;
Rapt into still communion that transcends
The imperfect offices of prayer and praise,
His mind was a thanksgiving to the power
That made him. It was blessedness and love,
And the first virgin passion of the soul
In communion with the glorious universe!

It is needless for me to tell you that the modern Christian idea, and also the earliest Christian thought, is that not only is nature the manifestation of divine life, but that man also is in a transcendent way the habitation of the same God, who dwells above and beyond the stars. Under the impact of this divine truth, how did men again come to think of birth and resurrection, the mystery of beginning and ending of earthly life? We should naturally expect to hear Wordsworth giving the most perfect expression of the mystery of the resurrection, but he was forestalled by Mrs. Barbour in these lines, written in her extreme old age. Wordsworth said that he was

not accustomed to envy other poets their inspiration, but that he would rather have been the author of these lines than anything he had ever written.

Life! I know not what thou art,
But know that thou and I must part;
Or when or how or where we met,
I own to me's a secret yet.

Life! we have been long together,
Through pleasant and through cloudy weather
'Tis hard to part when friends are dear —
Perhaps 'twill cost a sigh or tear.

Then steal away, give little warning,
Choose thine own time;
Say not good-night, but in some brighter clime,
Bid me good-morning!

If this is the ending of the mystery of early life, "say not good-night but in some brighter clime bid me good-morning," Wordsworth tells us that this is the mystery of the beginning of earthly life.

Our birth is but a sleep and a forgetting:
Our soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar.

Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory, do we come
From God who is our home:
Heaven lies about us in our infancy.

But all this truth, which I have been describing for you in the words of our most inspired poets, if it is ever to be of use in the world, must not only be *immanent*

in the dusty, dirty, and brutal world, red in tooth and claw, but must make it spiritual by becoming *incarnate*. This living God must incarnate Himself in the world's tumultuous life and bloodstained history, and transfigure it with a divine meaning and purpose, making it worth while for the universal tragedy of all earthly life to be a tragedy and not a farce! So this old and eternal truth St. Paul so clearly enunciated, of one God, above, through, in all, and all, did at last incarnate Himself in the life and death of the man Jesus; and when mankind grasped the meaning and significance of it all, it burst upon the world with a titanic force, shooting through and through, with the light of a divine meaning and purpose, every life that had been so fortunate as to know the tragedy of pain and suffering: for in that perfect tragedy of pain and suffering and death, when man thought he was furthest from God, crying, "My God, my God, why desertest thou me?" man for the first time saw that, at last, he was permitted to enter into and share the fruition of perfect communion with God, in all its height and depth, length and breadth; and then he said, "Father into thy hand I commend my spirit."

The first effect of this perfect communion with God is to give a sacredness to human life it never had before, which, after receiving its Christian baptism, becomes communion and coöperation with God, working out these remarkable and consummate results in the world's history. In the person of Martin Luther this old truth that God dwells in, and is in direct communion with man, became the maul with which to shatter the usurpation of Pope and Priest. Man need not go to Pope or Priest to have his sins forgiven, when the Spirit of God indwells

in man to free him from the power and effect of sin, and who, in the last analysis, does the forgiving, however much the priesthood of man may be necessary and does forgive. Lastly, in the light of the immanence of God, the only reasonable destiny of man is, "fill ye up the fullness of the statue of Christ Jesus," alone made possible by the indwelling Spirit of God. Martin Luther called this *justification by faith*, which stirred the medieval world from center to circumference, finally culminating in the Reformation. In the person of John Calvin, the indwelling of God in man, from whom man receives all his gifts, powers of mind, holiness of spirit, and the sacred rights of his person, dethroned the ancient rights divine of noble and king. Since the infinite spirit indwells in all men, there is a king in every man above any mortal that ever sat on a throne. So the doctrine of the direct communion of all men with God, since God indwells in all men, leveled the king to the low estate of the peasant, and lifted the peasant to the high estate of the king, and elevated both into being the temple of the Most High. When this was done, the divine right of conscience lifted its sovereign front above the pomp and majesty of all earthly thrones. Calvin called this the *sovereignty of God* and the *doctrine of election*, which became political in its significance. For the sovereignty of God dethrones all earthly kings, save Him in whom He perfectly incarnates Himself; while the doctrine of election vests the sovereignty of the king in the hands of those citizens who most faithfully obey the voice of God in their souls. So the sovereignty of God and the doctrine of election became the granite foundation upon which representative forms of government are builded. When these two truths, following directly from a deeper

communion with God, had prepared, educated, and, by long discipline, had brought in the fullness of time, by making the spiritual, mental, and physical characteristics and qualities of man, hitherto the exclusive property of the few, the common heritage of all, the fullness of time had come to throw off the divine rights of kings, and the world was in an awakened tumult and ecstasy of renewed life.

So, at this time, it came to pass on the far-away shores of Rhode Island in America that there arose a man by the name of Roger Williams, who, by entering into a still deeper communion with God than most of his contemporaries, carried the doctrine one step further when he said, that every man has the right to worship God according to the dictates of his own conscience — and so, at last not only religious *toleration*, but religious *freedom*, was born in the world.

After long and silent communion with God upon the mountain tops of his lofty soul, Roger Williams came to the conclusion that the voice of God in our individual conscience is the supreme authority to which we owe obedience, above that of the voice of God spoken in the conscience of the elect, however right they may be or however wrong we may be; that the only way really to hear the voice of God in another man's conscience is to be true to the voice of God in our own conscience; so, finally, in this way all will hear the voice of God alike, and, at last, have genuine *democracy*. So Roger Williams attained spiritual freedom for himself; but to have perfect freedom we cannot stop here: for to be altogether free we must have not only *spiritual*, but *mental*, and *physical*, freedom. So, when Roger Williams proclaimed religious freedom for himself and hosts of others in

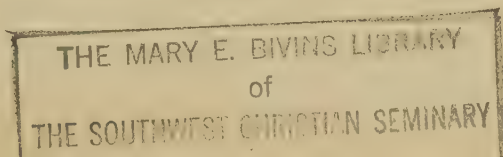
America, he sowed very much deeper and wider than he perhaps knew. For the same spirit inspired John Adams to thunder from the forum that "the voice of the people is the voice of God"; inspired Thomas Jefferson to write "The Declaration of Independence"; inspired Thomas Paine to write, Washington to defend, "The rights of Man" in the darkest hours of Valley Forge, and crown American arms with victory at Yorktown. So you see the eternal power a perfect communion with God has to lift us to all holiest aspirations of spirit, all highest thoughts of mind, and all noblest deeds of body.

But after communion with God has proven so fruitful in blessing mankind in ways I have pointed out, it was reserved for this age to give its divinest blessings to mankind, in the truth conserved and taught by the Sacramental teaching of the Church, the meaning and importance of which has never been more clearly demonstrated than at this present time; for in the Sacramental teaching of the Church is conserved that truth which has the power to save us on the one hand from a false spiritism, and on the other hand from a doubly false materialism.

This can be made plain, perhaps in the best way, by contrasting such men as Emerson and Von Hartmann. Mr. Emerson was born in Boston in 1803. He could count a minister on his father's and mother's side for eight generations. He followed in his ancestors' footsteps, and in 1826 became Associate Pastor of the Second Unitarian Church in Boston. But the young Emerson had grown up in a ferment of strange doctrines. There had arisen in Germany a school of philosophers who taught that *spirit* not *matter* was *reality*. Mr. Emerson quickly became the best representative of this teaching

in America. He differed with his congregation, and in 1832 he resigned his charge, the occasion of which, I write subject to correction, was as follows: One day he told his congregation that the sacramental teaching of the Church was an unholy attempt to materialize the spiritual, was altogether useless and the source of untold errors; that, if he were continued as minister, they would partake no more of the bread and wine. He would place it on the table — they could look at it — and that would do them just as much good. The congregation did not think that looking at bread did as much good as eating it, and so did not agree with Mr. Emerson, upon which he resigned and went abroad. The point in all this, to which I wish to call your attention, is as follows: The sum and substance of the truth Mr. Emerson held, and so clearly, successfully, and grandly taught, is that infinite spirit is the reality, all else is thought. So far Mr. Emerson spoke the truth his age so sorely needed, if it was ever to grasp the true idea of the unity of the world. But when he went one step further and abolished the Sacramental teaching of the Church, the Word ceased to be flesh, matter ceased to be reality and an essential self of God; for the Word of God is flower, star, man, the universe — God's visible Self speaking and acting, which is an absolutely essential self of eternally creative selfconscious and self-expressed Spirit.

So, when Mr. Emerson abolished the Sacramental teaching of the Church he in reality cut the nexus of spirit and matter. When this is done, three philosophies become possible; dualism, spiritism, materialism. But matter being as real a thing as spirit, continually forces itself upon the mind of the spiritist, till in desperation he says matter is a mirage, a delusion of mortal mind.



So, when Mr. Emerson abolished the sacramental teaching of the Church, he in reality cut the nexus of spirit and matter, and sundered from center to circumference the indivisible trinity in unity of spirit, mind, and body, opening and preparing the way for his followers to go off at a tangent into all the modern cults of spiritism, which teach that body in its finite form as flesh, and in its infinite form as cosmic universe, is delusion of mortal mind, and veritably such stuff as dreams are made of.

This is one extreme into which the doctrine Emerson taught and borrowed from Germany has degenerated, by trying to make the universe nothing but spiritism. But he prepared the way by rejecting the Sacramental teaching of the Church, which will stand as long as the only way of living in this world is to feed daily upon the everlasting Sacrament of God as bread. St. John was wise enough to see the fatal flaw in any philosophy which cut the nexus of spirit and matter, for when this is done Incarnation goes! St. John's nexus is that matter, from its most spiritualized form as spiritual body down to its lowest forms as mineral body, is essential and eternal self and life of God. God as God and God as Cosmic Universe are thus connected — "*that which hath been made was life in Him*"! (John 1:3-4, Revised Version, note 2), God as *Life* is the nexus!

Side by side and in sharpest contrast with this one-sided spiritism there grew up another one-sided teaching, of which Von Hartmann is one of the best representatives of those, who, like the Sadducees of old, say there is no spirit, that all is matter and matter is all. The astronomer La Place swept the heavens with his telescope and said, I cannot find God — not knowing enough to know that when he saw the heavens he saw the body, the

objective self, of God. Then Von Hartmann dissected the human body, and said, I cannot find spirit — not knowing enough to know that while he was dissecting body he saw all of spirit there is to see — for body is the visible, objective self, of spirit.

So the spiritist and materialist are in hopeless conflict: the one saying there is no spirit, and the other saying there is no matter — both alike rejecting the Sacramental teaching of the Church, which says there is both spirit and matter, and what God has joined together in one living unity let no man put asunder, for this sundering means death to all life from center to circumference, compounded of spirit, mind, and matter throughout, so that each is all and all is each, in one indivisible unity in all space and in all time!

So the answer alike to the spiritist and to the materialist is found in these words: "As they were eating Jesus took bread, blessed it, and brake it, and said: take — eat — this is my body." How are we to understand these words? In their plain literal sense? When God incarnated Himself as Jesus and took a piece of bread and held it in His hands was it His body? Let us look a little deeper, than we are accustomed to do, into this mystery, which has its counterpart in the burning bush, before which Moses took off his shoes, feeling that he was standing on holy ground. When I take a piece of bread and hold it in my hand, I literally see my body in it, for when I eat and digest this piece of bread, it becomes my body; and when I lose the power of getting my body out of bread, by eating and digesting it into flesh and blood, I die. So in a real, true, and deep way, my life in this world does depend upon the sacrament of bread;

for when I cease to have the power of digesting bread I take my flight to worlds unknown.

So there is in bread more than bread. There is life in it. Whose life? A piece of bread turns out to be a very wonderful thing after all, and we are on the right track to understand the mystery of the Sacrament of Communion, which will become plain with the next question I ask. A piece of bread is a part of the world of nature. What relation does God have to the world of nature? Is it that of a master-mechanic to his machine? Or is the world of nature the visible Self of God, in which he indwells, as I indwell in my visible self, called body? Is God exclusively in one spot, or is He omnipresent? St. Paul says God is all: above, in, and through all, which fills all nature with God, who is the source and giver of all life in nature, apart from whom nature would *not be*. Whittier sings:

The clouded face
Of nature smiles; through all her things
Of time and space and sense I trace
The moving of the spirit's wings,
And hear the song of hope she sings.

I hold up my little finger and say this is my body—so it is. So, when God incarnated Himself as Jesus, He took a piece of bread in His hand, and said this is My body, because he occupies the same relation to bread—not only to matter in the finer form of bread—but in the grosser forms of air, dust of the earth, and sunlit stars, that I do to this body of mine, as a whole and in all parts. When he says, “I give my body for the life of the world, it is a simple literal fact, and a

most blessed fact, for all creatures feed upon life immanent in the world, whose fountain is hid with Christ in God. It is a fact that the bread we feed upon three times a day is let down from heaven. If we make it a common and unholy thing, it is because we are common and unholy, turning all the holy things of God awry.

Tennyson says: "Little flower in the crannied wall, could I know what you are all in all I would know what God and man is." So we may truly say—"O bread, in which my life is, could I know what you are all in all, I should know what God and man is."

As we sit down to our tables and break our bread three times a day, if we rise, as is our privilege, above the blind life hid in the brutish brain, we see our bodies in that bread, for our living bodies come out of that bread. But when we gather in the Church, and break bread upon the altar, with eyes opened still wider, we look with reverent minds still deeper into the eternal mystery of life in bread, and discern God's body—His broken body and shed blood He has given for the life of the world! The miracle not wrought by magic of priestcraft, but by opening our blinded eyes to the mystery of the living God, present, not only sacrificially under the forms of broken bread and poured out wine, but in every atom of the universe! We see the mystery of the life of God, one with and in that before which Coleridge stood transfixed in awe at the foot of Mt. Blanc, and lifted up his soul in worship saying:

Stupendous mountain! Thou
Solemnly seemest, like a vapory cloud
To rise before me.—Rise O ever rise,
Rise like a cloud of incense from the earth!

Thou kingly spirit throned among the hills,
 Thou dread ambassador from earth to heaven,
 Great hierarch! Tell thou the silent sky,
 And tell the stars, and tell yon rising sun,
 Earth with her thousand voices praises God!

O dread and silent Mount! I gazed upon thee
 Till thou, still present to the bodily sense,
 Did'st vanish from my thought: intranced in prayer,
 I worshipped the invisible alone!

IV

To the extent that we are in communion with God we are in heaven, therefore the Communion Service of Christendom speaks the language of heaven, best expressed in these words of St. Paul, "if ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." These words do not speak of the resurrection as a future possibility only after the death of the flesh, but as a spiritual, mental, and physical process, which goes on continuously in every Christian life, and in the life of everything which is evolving from a lower to a higher type of life, so that it may enter into a fuller communion with God.

I am well aware that in our ordinary thinking about the resurrection, we may project it wholly into the future, thinking of it as taking place only from another world; but however true this may be, to confine one's self to this aspect of the subject is to miss the heart of this sublime truth. The popular view of the resurrection is that a person dies, continues to live in another sphere, and some thousands or hundreds of thousands of years hence, will appear upon this earth in the same particles of the flesh-body, in which he once lived, but cast off in death. I am not now concerned either to deny

or affirm such a belief, because I am now trying to explain what the resurrection means; and if all this were to happen, and nothing more were to happen, it would not be the Christian doctrine of the resurrection.

The Christian doctrine of the resurrection contains something vastly more inspiring than this, and holds in store for each and for every one of us, I thank God, something more transcendently glorious than this. But it might be well for us to stop a moment and inquire, not how such a conception, but how such a misconception, has become so widespread, and why we may have let it in the past dominate so much of our thinking upon this supremely inspiring fact and truth of Christianity.

Did it not come in the following manner? Once upon a time a man by the name of Lazarus, after his body had been in the grave three days, was restored to the condition in which he was before he died. He took up life where he left off, as one arising from sleep resumes his selfconsciousness and his work, where he laid them down on going to sleep. Lazarus was the same kind of man when he revived that he was when he died, and, because so, had undergone no resurrection. In him is seen no change in body, mind, or spirit. In him is seen no increased, nor new powers and faculties, of body, mind, or spirit. Such a conception as this is not the Christian conception of resurrection. On the other hand it is diametrically opposed to St. Paul's conception as given in the fifteenth chapter of the first Epistle to the Corinthians. His description of the resurrection is as follows: "It is sown in corruption, it is raised in incorruption, it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown

a natural body, it is raised a spiritual body.”* Notice that this does not and cannot describe any such experience as Lazarus is described as having passed through, for Lazarus was raised in corruption, in dishonor, in weakness, and with the same natural body he had before he died. On the other hand, the Christian conception of the resurrection is the opposite of this, for it teaches us that we are raised not in corruption but in incorruption; not in dishonor as Lazarus was, but in glory as Lazarus was not; not a natural body as Lazarus was, but a spiritual body as Lazarus was not. Therefore, the resurrection of Lazarus tells us nothing about the Christian doctrine of the resurrection.

Let us dismiss at once and forever all conceptions called up in our minds by raising Lazarus from the dead; and then we can begin to appreciate and understand something of the grandeur of the Christian doctrine of the resurrection, which is after the manner of the resurrection of Jesus. Notice that the distinctive idea of the Christian doctrine of the resurrection is not merely the resumption of lost powers, but the coming into possession of new, strange, and marvelous powers, never consciously possessed before, as we ever rise upward in the infinite and eternal path of the evolution of our triune natures. The resurrection of the body does not mean bringing a corpse to life, but means a spirit coming into possession of a new, better, and higher kind of body than flesh-body; to resurrect means to lift

*If I have correctly interpreted this passage, “the sowing” is not putting a corpse into the ground but is the incarnation of spirit. “The raising” describes that transcendent body evolved out of the flesh-body. Our flesh-body is made out of earthly matter, our resurrected body out of celestial matter.

up in the sense of making better by improving; means progressive and upward development in this world, or in the next world, or in any world. Resurrection does not mean something let down into this world from above, but lifting up into a higher world of life by evolution from below: the letting down of the higher life we call incarnation, and the lifting up of the lower life we call resurrection. The full meaning of the Christian doctrine of resurrection, therefore, means that God, through His incarnation in us as the effective cause, holds out to us an eternal uplift of getting a purer spirit, of ever growing in mental development, of ever building a nobler body corresponding to this higher mental and spiritual evolution, for the body is always outward expression of immanent mind, and transcendent spirit, until at last we consciously become one with God, in mind, and body, and spirit — which is what *atonement* means!

In this fullest and deepest sense of enlarging and purifying all the powers of body, mind, and spirit, the resurrection is not something which takes place only after physical death, and in other conditions of life, but is a process which takes place in this world, and becomes synonymous with progress from a lower to a higher form of life; the work the Christian Church was doing during the life of St. Paul, which was lifting the old pagan life of the Roman Empire into the Christian ideal and type of life. So St. Paul exhorts them, “let your conversation be in heaven.”

By this exhortation he did not advise his converts to pry into angelic affairs up in the skies, or exercise themselves with any of the things that may concern us in our postmortem life, for they understood that the kingdom of heaven had come upon earth. By exhorting them

to "seek those things which are above," he meant for them to forsake the things which are below, not our duties in this world, but such things of our lower world as lying, cheating, and the lusts of the flesh; jealousies, angers, revenge, and covetousness; and, positively, by "seeking those things which are above," he meant for them to incarnate the qualities and attributes of Christ, into whose life they had been lifted by their age-long spiritual birth.

Is this not the resurrection we need here and now and hereafter, and shall eternally need — a resurrection into Christ and into his manner and way of doing things? To seek to do those things which are above is to seek to do His will here and now upon the earth, in order that His kingdom of life may be incarnate here upon earth, and so enter into our resurrection in Him. Let us rise into a more real, practical, life-making, and character-compelling conception of the resurrection, by realizing that it is a present process, so that we in our personal lives may not remain stationary year after year, but may continually rise into higher ideals and loftier spirituality, into saner and broader thinking, putting away the sins which so easily beset us, by letting Christ rule in our hearts and reign over our lives, so that we may know the power of his resurrection as Jesus, and rise up into that ideal life called heaven.

Let us up-root the ingrained age-long ideas, (1) that the mere continuity of sin-stained life beyond the grave is resurrection, (2) that the mere restoration of man to an incarnate condition is the resurrection. We believe that all men's lives are continued beyond the grave, but, if in that continued life we reach no higher morality than we now possess, no greater development of mental pow-

ers, no higher upreach of ideals nor greater attainments of life than we now possess, in what sense can the mere continuity of life, transferred to the skies, be called resurrection?

If there is no progressive development for us after we have shuffled off this mortal flesh-body, then there is no resurrection for us after our flesh-body's death, but mere continuity of existence. If a baby dies, and in this condition in which flesh-death places it, it remains forever a baby, making no progressive development of spirit, mind, and body — this is to deny the resurrection. If the baby lives in this world, we know that there will be a daily resurrection taking place in the child, for by his daily and hourly progressive development, he will continually come into possession of new and higher powers and faculties of body, mind, and spirit, until he will be resurrected into a man. To assert, then, as it is sometimes asserted in obituary notices of children, that they will forever remain children, is to deny the doctrine of the resurrection; for resurrection means to lift up to greater bodily, mental, and spiritual powers — it means to lift up to the "fullness of the stature of Christ Jesus."

There are a great many people, who will say, at this point, "I believe in the evolution of life, I believe in the progressive development of life in this world; but I don't believe in the doctrine of resurrection." Is not this a contradiction, for what is resurrection but progressive development of life from lower to higher forms? Any person who believes in the doctrine of evolution, believes in the resurrection of body, mind, and spirit; for the doctrine of evolution teaches that by continuous progressive changes we have been resurrected from the mineral kingdom into what we are now.

Science asks us to believe in the most stupendous miracle—the evolution of sand into man! In view of so stupendous and age-long resurrection, no one can reasonably maintain that the resurrection of body, which began as immanent spirit embodying itself as mineral matter, resurrected through all the vegetable kingdom of life, and all the animal kingdom of life, culminating as man ends as flesh, because it did not *begin* as flesh but as *immanent* spirit!

At this point many may say, “this puts a new light on the doctrine, and if this is what you mean by the doctrine of resurrection, then I believe in the resurrection.” To which I at once answer, “it is no new light put on the old doctrine. It is what the doctrine meant from the beginning.” The trouble has been caused by people finding in the New Testament such a thing as the raising of Lazarus from the dead, and insisting that the raising of Lazarus is what the Christian doctrine of the resurrection means, forgetting that restoring man to an incarnate condition is not the Christian doctrine of the resurrection in its highest meaning.*

Resurrection is going from a lower order and kind of life to a higher kind and condition of life. If I could take a living monkey and change him into a man, this would be a resurrection, for it would be lifting a lower order of life into a higher order of life. But if I had the power to change a dead monkey into a live monkey, this would not be the resurrection of a monkey but the reinstatement of the creature in its old order of life. If God were to restore all who have lived upon this world into the same condition in which they were before they died,

* For a fuller development of the doctrine of the resurrection see Vol. II Kinship of God and Man.

however marvelous this might be, it would not be the resurrection of the body, nor a resurrection of any kind, but a universal reincarnation. As long as such a conception as this prevails, we cannot begin to grasp and understand the Christian doctrine of the resurrection in all the grandeur of its meaning.

Every one who believes that the manifestation of life began on this planet as the mineral kingdom, was raised to the vegetable kingdom, thence into the animal kingdom, and finally into the human kingdom, believes in the doctrine of the resurrection in its widest, deepest, and broadest sense, though not perhaps in its highest sense; for here some of us may, it seems to me, become illogical; for while we freely grant that there has been an uplift of life through all the past, we may illogically limit it to the past, and say that, for the present and for the future, man has come to the end of all possible incarnation of God, so that for man there is no more resurrection throughout the infinite future. But as the resurrection has gone on in the past, I believe it will go on in the future, and must go on in the future as we continually incarnate more of God, so that if we would describe the history of all the past, present, and future, no better way of doing it can be found than in these sublime words of St. Paul: "It is sown in corruption, it is raised in incorruption; it is sown in weakness, it is raised in power; it is sown in dishonor, it is raised in glory; it is sown a natural body, it is raised a spiritual body."

These words describe the life of the individual man and woman, the life of the race, and the whole progressive evolution of the world from chaos to cosmos. They also describe the changing of a thief into an honest man — how great a resurrection! the changing of a liar

into a truthful man—how great a resurrection! the changing of a bestial man into a spiritual man—and how great a resurrection is this! Is not this what St. Paul meant when he said to the Christian converts, “if ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.” For to sit on the right hand of God means to live on the highest exalted plane of personal goodness, mercy, truth, and righteousness, which discloses the infinitely great and loving heart of God. Wherever these are, God is seen in the transcendent light of His Personality, and when these things become our ideals realized, we sit on the right hand of God in power, and are dead unto sin, and our life is hid with Christ in God; our conversation is in heaven; we have passed from death to life; we are raised with Jesus, and, while on earth, we sit with Christ in the heavens, and commune with God!

PREDESTINATION OF GOD

The eternal purpose which he purposed in Christ Jesus our Lord . . . that ye may be filled with all the fullness of God.
—Ephesians 3: 11-19.

For those whom he did foreknow, he did also predestinate to be conformed to the image of his Son, that he might be the first born among many brethren.—Romans 8: 29.

PREDESTINATION OF GOD

I

It is well known to every student of the closing forty years of the last century, that crowds of thoughtful and moral people have slipped away from the Churches, because the teachings they received outraged their intelligence and shocked their moral sense. It is idle to pretend that the wide-spread agnosticism of this period had its root either in lack of morality or in deliberate crookedness of mind. Every one who carefully studies the times will admit that men of strong intellect have been driven out of the Churches by the crudity of the religious ideas set before them, the contradictions in their authoritative teachings, and the views of God, man, and the universe, which no trained intelligence can possibly accept. Nor can it be said that any kind of moral degradation lay at the root of the revolt against the dogmas of the Churches. The rebels were not too bad for the religion of the Churches but the religion of the Churches was too bad for the rebels. The rebellion against the Churches was due to an awakening and growth of conscience; it was the conscience that revolted, as well as the intelligence, against teachings dishonoring to God and man alike, representing God as a tyrant, man as essentially evil, and gaining salvation only by slavish submission to dogmas misrepresenting the facts of life.

One of the reasons for this revolt lay in the gradual

Section I of this chapter is largely quotation from *Esoteric Christianity*.

descent of Christian teaching into so-called simplicity, so that the most ignorant might be able to grasp it. Protestants asserted loudly that nothing ought to be preached save that which every one could grasp, that the glory of the Gospel lay in its simplicity, and that the child and the unlearned ought to be able to understand and apply it to life. True enough, if by this it were meant that there are some religious truths which all can grasp, and that a religion fails if it leaves the lowest, the most ignorant, the most dull, outside the pale of its most elevating influence. But false, utterly false, if by this it be meant that religion has no truths which the ignorant cannot understand, that it is so poor and limited that it has nothing to teach which is above the thought of the unintelligent or the moral purview of the degraded. False, fatally false, if such be the meaning; for as this view spreads, occupying the pulpits and sounding in the Churches, many noble men and women whose hearts are half-broken as they sever those ties which bind them to their early faith, withdraw from the Churches, and leave their places to be filled by the hypocritical and the ignorant. They pass either into a state of passive agnosticism, or — if they be young and enthusiastic — into a condition of active aggression, not believing that that can be the highest which outrages alike intellect and conscience, and preferring the honesty of open unbelief to the drugging of the intellect and the conscience at the bidding of an authority in which they recognize nothing that is divine.

If Christianity is to survive as the religion of the West, live through the centuries of the future, and continue to play a part in moulding the thought of the evolving Western races, it must again stand forth as the authori-

tative teacher of spiritual verities, clothed with the only authority worth any thing, the authority of knowledge born of the deepest human experience. This authority can be regained only by a wider and deeper interpretation of the truth we have in Christ-Jesus, and when this is done the old dogmas, which now seem like mere shells and fetters, will again be seen to be fundamental realities of divine revelation, and no dogma more so than that of predestination — but what is predestination?

II

Aristotle has truly said that “the *nature* of a thing is that which it has *become* when its process of *development* is over.” So we cannot know what God predestinates to make out of a thing, plant, or person, until its process of development is over, and its end is attained beyond which it cannot go, which is its predestination.

Here we are in sight of the great law which applies to everything from the tiniest plant on earth up to and including the largest planet in the heavens. So it follows, of course, from this universal law, that we cannot know the inmost and fullest nature of man, until all his possible powers of development are over, and to know this is to know his predestination, which we cannot know until all his possibilities have become actualities, by his potential immanent self becoming his incarnate self. Take, for instance, a few grains of powder, which we find, by examination, is a comparatively light substance, color black, has a certain disagreeable taste, and, as you hold it in your hand, seems innocent and harmless enough; but sit down upon a keg of it and drop a spark of fire into it, and you will find yourself blown into the next world.

But note that fire did not impart this explosive quality to powder; for it had this already, but only immanent, which immanent power the spark transforms into active power, making it burst into flame and explode. In like manner, after the egg is laid no life is ever put into it, for all that it ever can be is woven into it and is one with its inmost substance and structure from the beginning. As I hold it in my hand it seems to have no life in it at all, but all the life that it ever can manifest is in it from the first, but only immanent. Apply a certain amount of heat to this egg for several weeks and its immanent life becomes its incarnate life. So it is also true, that, after the child is born, nothing is ever put into it. After a few years of growth its immanent life becomes selfconscious physical, mental, and spiritual life; but whatever the child may be in time or eternity is immanent in him from birth, so that, if you could look deep enough into a baby's eyes you would see God, immanent in all alike but perfectly incarnate as Jesus! What needs to be emphasized to-day is not so much the immanence of God but the incarnation of God we see in Jesus. God is immanent in a stone and in Jesus alike, but the difference between a stone and Jesus is not the kind and quality of life immanent *in* them but incarnate *as* them. The immanence of God has value because only in immanence lies possibility of incarnation. So the riddle and mystery of the meaning of life is best understood when we see that, because God is immanent as Christ in every creature, He predestinates to incarnate Himself in every creature, so that all creation can come into selfconscious and perfect personal communion with Him, for apart from incarnation immanence is valueless and creation defeated. This is what I understand St. Paul tells us, in

the eighth chapter of Romans is God's purpose from the foundation of the world — to have an infinite number of children and to incarnate Himself in every one of them. His language is: "for those whom he did foreknow —" how many did He foreknow? Did he not foreknow all? — "for those whom he did foreknow, He also did predestinate to be conformed to the image of His Son, that he might be the firstborn among many brethren."

But how many ages upon ages of the world rolled round before man knew what he was predestined to be! For a long time the Jews thought that Moses was the highest God predestined man to be, because they could conceive no higher man than Moses. They thought God had exhausted Himself in Abraham and in Moses; the Mohammedans think that Mohammed is the predestination of God; the Buddhists, Buddha; the Chinese, Confucius; so on ad infinitum. But none of these is the predestination of God, because we cannot know the *nature* of a thing until its process of *development* is over, and before this is attained we see that the immanent life of the world has reached higher incarnation than in any of these men.

For instance, a sculptor stands before a square block of marble, day by day chipping it away, until at last there appears in dim outline a creature as ugly and hideous as hell itself. At this point an onlooker might jump at conclusions and say: "Ah, now I see what this artist intends to make — he is making devils!" But the artist silently works on, and, as blow after blow falls upon the devil, you see him change into a most beautiful angel; only when the artist has finished does he speak to us through the glorious vision of his perfect workmanship, saying, "this is what I predestined! This is what

I planned before I struck the first blow! If you look at my half-finished work and say that it is what I predestinate, you do greatly err; you cannot know what I intend to make until you see it finished; for the end is what I predestinate from the beginning."

So neither in Abraham, nor in Moses, nor in Elijah, nor in John the Baptist, do we, or can we see the predestination of God; for these men are not a full revelation of the purpose of God, which we cannot know until God reveals Himself before us in the vision of His highest incarnate life; and because in the man Jesus we clearly see that the process of God's embodiment has reached perfect development as flesh, we see the final purpose of God consummated on the earth, and we confidently proclaim that Jesus is God's gospel for the world, because he is the "glad-tidings" God predestinated before the foundation of the world!

But if St. Paul clearly sees and states that it is the predestination of God to incarnate Himself as the man Jesus, He does not stop with this, but sees in Jesus the predestination of all men. So he is constantly contrasting Adam and Jesus, as follows—"the first man is of the earth earthy, the second man is the Lord from heaven; as in Adam all die, so in Christ all are made alive." 'As we are predestined to be born of Adam the fleshly man, so we are further predestined to be conformed to the image of God's perfected Sonship as seen in Jesus; "even this mystery which has been hidden from ages and generations, but is now manifest and preached unto you Gentiles, which is Christ in you the hope of glory."

But no sooner does this mystery become clear and luminous in St. Paul's mind, than he sees that the whole

history of man has been working out this sublime predestination of God. But he also sees that God does not and cannot work out His predestination arbitrarily, but only as man coöperates with Him; for God does not work in his spiritual creation as a carpenter does with wood and stone; for when you reach the spiritual, in the image and after the likeness of God, henceforth God works with, through, and in, the will of man; but, before this can be done, man must freely consent to work with God. Because the predestination of God involves intelligent appreciation and conscious coöperation on the part of man, the complete incarnation came not in the beginning but at the end of the ages, when man attained the fullness of the stature of Christ Jesus our Lord.

Those who through all the ages are obedient to the voice and vision of God, by living up to the highest light vouchsafed them, God selects and uses them; for only through them does he carry out his age-long predestination of incarnating Himself in the lives of His children. These St. Paul calls the elect! The great benefactors and saviors of the world, such as Homer, Virgil, Dante, and Shakespeare, who teach us poetry and make us poets, for God is the poetry of poets; such musicians as Beethoven, Mozart, and Handel, who teach us music and make us musicians — for God is the music of musicians; the race of Israel that all races in their turn might be the elect; but, in the supremely divine sense, our Savior is the election of elections, that through, with, and in Him, we may be the same immortality, power, dominion, and glory of God.

So election does not benefit the few at the expense of the many. It is not a franchise after the order of the earthly potentate granted for the benefit of the select

few, for the elect are the elect because there is something more of God incarnate in them than in the rest of mankind, with the ultimate purpose of making all equal participators through their sacrifice, so that at last the gift of one may become the gifts of all, in which the lowest is elevated to the height of the highest! This is doubtless the meaning of those long and dry tables of names we come across in the Bible, names of men, or tribes, or nations, or ideals miscalled mythical Gods, great in their day and generation, upon whom the destiny of the world hung in the balance, but now dwindled to a catalogue of names, as perhaps, alas! Washington and America may be some day in the far distant future!*

St. Paul well knew that for fifteen hundred years his race, through their *elect* leaders, had been the torch-bearers of the spiritual life of the world. But all this knowledge suddenly becomes exceedingly painful to St. Paul, how painful we can imagine somewhat from these words: "I have great heaviness and continual sorrow in my heart; for I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh." St. Paul well knew that the age-long purpose of God had at last been wrought out through his kinsmen; and he also knew, in the bitter anguish of his heart, that when salvation had at last come to them that they had deliberately turned their backs upon their election and said, "not this man but Barabbas!"

To get to heaven's gate, so that one more step and you are in, and then from that heavenly height to fall into outer darkness and age-long weeping and gnashing

* For further development of the doctrine of election see Vol. I. Kinship of God and Man.

of teeth — this it was that bowed St. Paul's soul into the dust of continual spiritual sorrow, for no man had greater patriotic pride in his race than St. Paul had, and justly so. But he could not escape the conviction and knowledge that when the Gentiles accepted Jesus as their ideal — for people are always saved by their ideals and the incarnation of their ideals — they would become the elect of God, into whose hands would be committed the wellbeing, progress, and salvation of the world.

But Israel — alas! and alas! for Israel — are they, who so far have brought salvation into the world, now to be forever cast-aways? God forbid! And again God forbid! My kinsmen according to the flesh, who have borne the birth-pangs of God's highest begotten spiritual life as flesh, are they now to be forever cast away and shut out from the life of Him, their own spiritual heritage? Their rejection of Jesus as Christ — what can this mean? Has it any meaning at all? And, if it has any meaning, what good can come out of this evil?

Here a great light came to St. Paul, out of his own personal experience, as he looked back over his own past history. Suppose the Jews had accepted Jesus as Christ, what would have happened? Suppose they had not beat me in their synagogues and stoned me in their streets time and again? Suppose I had not been forced in sheer desperation to flee for my life? Why, I never should have preached the Gospel to the Gentiles! The Gentiles never would have heard of Jesus as the Christ nor accepted Him as such. So I clearly see that the Jewish rejection of Jesus as Christ has been the salvation of the Gentiles.

But how will the salvation of the Gentiles affect the

salvation of the Jews? Will the Gentiles now in their turn work out salvation for the Jews, as the Jews have wrought out salvation for the Gentiles? Ah! God! what can this mean? Can it mean that, in the universal salvation of the world, all must take part, each and every one contribute something in working out this predestination of God? Must the world at last owe its salvation to Jew and Gentile, Greek and Barbarian, wise and foolish; to Pharaoh, to Cæsar, to Pontius Pilate, to Satan himself?

At last, O God, I thank Thee! I thank Thee upon bended knees that at last! something of Thy all embracing love lights up the darkness of chaos with the glorious vision of Thy eternal purpose! At last, O God, I see that the Jew never would accept salvation wrought out for him exclusively by the hated Gentile; neither would the Gentile accept salvation wrought out for him exclusively by the despised Jew; for all must work out their individual salvation collectively for all! I thank Thee, O God, for that. At last I see that it is Thy predestined purpose for both Jew and Gentile, each to work out an absolutely necessary part in their common salvation, though at the time they knew not that it was Thy eternal predestination, kept in the eternal Counsel of Thy secret purposes, only to be revealed in the last days.

I see, O merciful God and Father, that Thou couldst find in Israel alone the possibility of incarnating Thy whole righteous self perfectly at first. But alas for my people Israel! Eyes have they and see not, ears have they and hear not, for when Thou, at last, hast come in Thy supreme salvation, they blaspheme Thee: for Thy in-

carnation is utterly foreign and foolish to the thought of Israel's heart, though they have never known Thee save as Thou hast been incarnating Thyself in them through all the ages. O the folly and foolishness of my people! O Israel! Israel! why art thou so mad!

But, O my kinsmen according to the flesh, I must depart and go far hence to the Gentiles; for incarnation of God is native and congenial to the Gentile heart, and is the predestination of all their seeking after god, though God could find in them no such purity of life as was needed to complete the spiritual miracle and divine predestination of their own highest thought. Alas! O my people Israel, while God can incarnate Himself perfectly only in thee at first, thou wilt reject him so coming, and in thy blindness utterly fail to see the necessity and world-wide significance of God's incarnation as Jesus. The world-embracing philosophic thought of the Gentile will see that God's incarnation as Jesus is but the beginning and means of leavening the whole world's life, so that God can incarnate Himself in every individual born of the seed of Adam.

With me, O my people Israel, thy glory departs far hence to the Gentiles, never more to return till ye say, blessed is he that cometh in the name of the Lord. O My people! My people! I could be accursed from Christ for you, O My people! my kinsmen according to the flesh!

I look into the future, O my people; into the far distant future, O my beloved kinsmen; and I see a vision of the incarnation of God in the Gentiles, O Israel beloved of the God of our fathers; and I see thee, O beloved of the Lord, looking upon Him, even upon Him,

the pearl of life ye have cast away in your madness and in your folly, and I hear you saying: Woe! Woe is me! the wrath of God abideth upon us forever!

And then I see you, O my people, the slaves of money-getting for the sake of that which perishes with the using; ye have ceased to mingle fire with ice; ye have forsaken your divine vocation of incarnating the life of God; I see you, alas! and alas! feeding upon swine's food in the far country of the Gentiles; I see you filling your bellies with the husks, O my people, when in our Father's house there is plenty and to spare!

But God hath not utterly forsaken you, O my people; He hath said, I will provoke them with a people that have not known Me, as ye have known Me: I will yet, in the last days, saith the Lord, provoke you to jealousy by incarnating Myself in the Gentiles; you also will return home to your divine inheritance, O Israel my beloved for whom I gave My life!

So St. Paul at last found that peace which passeth all understanding, as these words of our Savior came to him with a new meaning and deeper significance — "the first shall be last, and the last shall be first." And here I make bold to say that the greatest disaster which could have happened to the ultimate and final spiritual interests of the whole world of humanity would have been any possible union between the ideals of Jew and Gentile in the time of St. Paul. Ages must pass before there could be any unification and transcending of the conflicting and clashing ideals of Jew and Gentile. For the Jew absolutely rejected the idea of any possible incarnation of God at all; and the Gentile, untrue to his philosophic thought and practical instinct, would for ages not extend but limit the only possible in-

carnation of God to the man Jesus; and for either view to win universal consent would be disastrous to the highest spiritual interests of mankind. For St. Paul, in analyzing his own personal experience, saw that before he accepted the Christian revelation of God, he was first convinced that the incarnation of God as Jesus is only the beginning of His universal incarnation. St. Paul did not and could not become Christian until it pleased God to reveal Himself as Son in him, as he tells us in his Epistle to the Galatians. (1:16-24.)

So the Jew must go his way believing in no possible incarnation of God at all, and the Gentile Church believing in the incarnation of God limited to the man Jesus, until both could see that the eternal purpose of God, from the foundation of the world, is the universal incarnation of Himself in and as mankind through Christ Jesus our Lord. And from this time on, as far as St. Paul reveals himself in his writings, he ceased to grieve over the temporary rejection of God incarnate as Jesus by his countrymen, when he saw that the Jewish rejection of Jesus as Christ enabled the Gentiles to contribute their necessary part toward the salvation of the world, concluding with these words: "I say, then, hath God cast away his people? God forbid! God hath not cast away his people which He did foreknow, . . . for I would not, brethren, that ye should be ignorant of this mystery, lest ye be wise in your own conceits, that blindness in part is happened unto Israel, until the fullness of the Gentiles come in. And so all Israel shall be saved! For as ye in times past have not believed in God, but now have obtained mercy through their unbelief: even so have these not believed that through your mercy they may obtain mercy. O the depth of the riches both of

the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out!"

II

The heart of St. Paul's Epistle to the Romans, from the eighth to the twelfth chapter, is the great doctrine of predestination and election, which is: (1) the incarnation of God as Jesus; (2) through Jesus all men are predestined to become the same incarnation of God; (3) God works no faster than men freely consent to coöperate with Him; (4) for the one great fact God reverences is man's freedom of will.* So God's purposes are deferred from age to age, because He can incarnate Himself no faster than man chooses to work in union and communion with Him. St. Mark tells us that God as Jesus could do no mighty work in Capernaum, because of their unbelief; so to-day, as in past ages, God's predestined purpose of incarnating Himself in all of us is a tremendously slow process, because of our unbelief that this is His purpose; and because we fail to coöperate with Him in His great work of salvation by refusing to "present our bodies a willing sacrifice, holy and acceptable unto God, which is our reasonable service."

No sooner does St. Paul conclude the exposition of his great doctrine, in the eleventh chapter of Romans, reinforced by his Epistle to the Ephesians, than he tells his fellow Christians, lest they should have too high an opinion of themselves, by thinking that God had singled them out as especial marks of his favor and favoritism by making them the first fruits of His higher

* Man's will is free to no further extent than he can control thought and action, which is sufficient for all moral and ethical purposes.

incarnate life, that their election is unto sacrifice; and sobers them by pointing out that the price the elect must pay for their election is to have their sacrificial part in the Lamb slain from the foundation of the world. In the remaining chapters of Romans St. Paul outlines the sacrificial duties of the elect, which is to have their consummation only when they have laid down their lives for the salvation of the world; for their duty, as St. Paul elsewhere says, is to fill up that which is lacking in the suffering of Christ.

If one feels that he is an elect of God, and in this year of grace every one is more or less an elect of God, the first thing for us to do is not to rest in the spiritual pride that we are the Lord's anointed, but to find out what God wishes us to do; then fall upon our knees and pray God to give us the strength to do our duty, so that in helping humanity we may return back to God the talents he has given us. The duties of Christians, whom he calls the elect, are as follows: present your bodies a living sacrifice — be not conformed to the world but transform the world — serve one another as one member of the body serves every other member — do your duty to the civil government — deal with the weak in the faith with forbearance — the strong shall bear the infirmities of the weak; and he sums it all up by saying that *sacrifice* is the *life* of the *elect*, which meets us on every hand, and in every station of life.

This is necessarily a handicap to us in the race of life, and may seriously interfere with our highest ambitions, so that two courses are open to us: to refuse absolutely to bear the burden and run unhindered the race of our ambition, or to lift the burden and carry it no matter at what cost to ourselves. The noblest ideal one can pos-

sibly conceive is not to desert the rear guard of humanity, but to identify yourself with the lowliest of human kind, and claim for yourself no privilege not enjoyed by the lowliest, so that all at last can enjoy the highest things of spirit, mind, and body, together in one communion with God. Is not this the reasonable duty and service of those whom God has endowed with the greater gifts of His incarnate life?

Life at its highest is always sacrificial, and is by no means the rose-colored thing sentimentalists, shallow optimists, and romantic young hearts would fain persuade themselves that it is; for every life that has been worth recording has somewhere had a very deep and dark tragedy in it. This fond illusion has its necessary part to play in our lives when we are young, or we should never have the courage to live at all. It would make cowards of us all. But sooner or later the tragedy comes, and then, if happiness is ever to be ours again, this tragedy must contain in itself the source of an abounding joy unattainable otherwise. And how can tragedies possibly do this, save by teaching us to "willingly present our bodies a living sacrifice, holy and acceptable unto God, which is our reasonable service."

The constantly happy life, after the order of the fleshly man, can end only in utter selfishness and debauchery, while the deeply tragic and dark things of the life of God in us burn up the selfishness in our nature, but not at first; for, when all these things for which we have been living are destroyed, then comes the tug of war! Ah! yes: for a while we are titanic rebels against God and life, if we have much red blood in us, as we hopelessly watch the fair good things of the flesh

crumble into the ruins of an ash-heap, with nothing left in our hearts save the bitter, biting, mocking cynicism of Swift.

Then this is followed by an experience very much darker and more hopeless. We have been titanic rebels hurling rebellious wrath into the teeth of the general course of things—as if there was anything worth being tragic about! Life, says the man, is not a tragedy; it is a pitiable farce! An idiot tale signifying nothing! As to why we are here nobody knows, as to why we go on living nobody knows, save that we are the puppets of the fool will of the universe, who chooses to express himself as just such fools as we are. We will watch the aimless will pull his fool puppets about for a while, and then put out the lights, sans teeth, sans eyes, sans everything. But no; the farce is not worth the trouble of putting out the light—we will let the light go out itself! Sooner or later, in this world or in the next, somewhere and sometime, in God's infinite life as us, we will know the fathomless darkness and measureless agony of this rebellion and despair, for they come as that necessary initiation into the band of elect, strong, spiritual sons of God.

Occasionally it is my good fortune to see some child of God passing through this experience of life in death, and I find myself rent in twain between a sorrowful sympathy and spiritual joy, for I see before me the destruction of the natural man, and the resurrection of the spiritual man; and the more deeply searching and once for all more absolutely dead and pessimistic one becomes to all that makes life worth living for the ordinary person, the more final is the desolation and de-

struction of the natural man, and the higher ascends the spiritual creation in us — this is what St. Paul calls dying to the world and the world dying to us.

But out of the ashes of this burnt-up old life of ideals, and hopes, and ambitions, we erelong find the sparks of a new life glowing and shaping fairer, purer, and more unselfishly higher and grander ideals, hopes, and ambitions. So once more we find ourselves alive with deeper joy thrilling the nerves of our spiritual being, glowing in the steady flame of such consuming purity and brightness that no possible disaster can destroy and take away, for we have passed from death to life; and as we look back over the disintegrating corpse of our old life we can joyfully, and rightly so now, be just as pessimistic about it as the author of Ecclesiastes, Thomas à Kempis, or Schopenhauer.

We see that they are right, we see that there is nothing abiding and permanent in it, we see that if we attempt to rest in it, we shall sooner or later find our house of happiness, we have built upon the crumbling and unstable sands of the flesh, come crashing in upon our crushed skulls. But now we look back and wonder how we ever could have been enthralled by these beggarly elements, the loss of which — God forgive us such folly! — could have caused our souls to rise in such titanic rebellion and then fall into such helpless despair, that our life was not worth even the taking. Upon the ruin of our dead selves we rise to a higher life, in whose light and joy, all selfish and private ambitions are lost. In this wonderful and new experience of a higher life, evolved out of the old, now dead life, we cry: "sacrifice is the law of life! for we have died once and behold! we are more alive than ever because

of that death!" We have something which is now so much worth while, that, as we look back and down the long line of struggling, disappointed, and despairing humanity, we cry "come up higher, O my brothers! Why will ye rest content with your mess of pottage! sacrifice is the only reasonable thing! For in this way alone can the higher and better life, which passeth all understanding, become ours, as we incarnate our God!"

But, alas! when one, thus old and hoary in the world's experiences, having tested them and found them wanting, and from the insight born of his greater incarnation of God, looks down along the serried hosts of the struggling life of flesh, and sees its insatiably hot, hungry, and never satisfied appetites and desires, and cries, "sacrifice them and come up higher," those just entering life, with the lust of the world's experience hanging in heavy folds of fat about their souls, they, cheek against jowl, cry back: "Sacrifice! I have nothing to sacrifice! I am perfectly happy and content. I would not exchange what I am for all the heavens of all the saints!"

What can we do? You know the time is coming when what is now their heaven will be their hell. They will find it dust and ashes in their mouths, and the bitterness of gall in their souls. And again you ask, "What can be done to avert this?" "Nothing at all," comes the reply. Has not the great Master in saying, "they that are well have no need of a physician but they that are sick," spoken the last words of wisdom on this subject?

So the watch-word becomes, "possess ye your souls in patience!" You are not needed just now, but the time will come when you will be sorely needed. Wait

till what we once called heaven, and is to them now heaven, crumbles into dust and ashes under the deeply dark and bitterly tragic experience of life, and then they — if in this life they ever get so far — will say life is not worth living, and they will be perfectly right; for every Christian has known and been proclaiming, for lo these many ages, that what they call life is not worth living for any creature very high in the order of life, only they have just now found it out; found out that the only possible ending of the life of the flesh, for one who rests in it and does not rise above it, is utter pessimism, despair, and death.

So St. Paul was the first after our Lord to grasp the meaning of the cause and cure of the world's pessimism, and to point out to those who would pass through and beyond it, that the law of life becomes, "present ye your bodies a living sacrifice to God." What is there in the manner of receiving our life that makes sacrifice a reasonable thing? Let the important words in the passage be emphasized so that it will read as follows: "I *beseech* you therefore, brethren, by the *mercies* of God, that ye present your *bodies* a living *sacrifice*, holy acceptable unto God, which is your *reasonable* service."

Why does St. Paul beseech the elect to make the sacrifice of their *bodies* their reasonable service! Notice that he does not urge us to sacrifice our minds, or our spirits, but our *bodies*; for to sacrifice our mental integrity or spiritual purity is to miss for ourselves and for others the divine predestination of God; but to attain this incarnation of God as us, and through us in others, it is necessary for us to sacrifice our bodies, which we give for the life of the world. The doctrine of predestination and election, as it shaped itself in the

mind of St. Paul and became the consuming passion of his soul, was not something to fold one's hands over and feel comfortable about. On the contrary, he saw in it something exceedingly solemn, stern, and dangerous. So he *beseeches* us to present our bodies a living sacrifice to God! Why all this beseeching?

Is not something at least of the explanation to be found in the following observations? There are a great many exceedingly valuable things which come to us in this life, for the getting of which we do not lift our little finger, and which we could not get were we to move heaven and earth for them all the days of our life. These things come to us as a *free gift* from God, some direct, and others through our ancestors. Out of a dozen sisters, one may be as beautiful as an Arabian Night's dream, the others as ugly as the witch of Endor. Out of a dozen sons, eleven may have very few grains of gray cells in their brain substance, while the other may be a genius. Some are born in a palace, others in a hut; some born with spiritual instincts highly developed, others of the earth earthy; so on world without end, in all races, ages, and civilizations. These highly favored ones upon whom God, direct and through our ancestors, has lavished these precious and priceless gifts of beauty, wealth, talent, and genius, St. Paul calls the elect of God, and immediately *beseeches* them, by the *mercies* of God, to present their bodies a living sacrifice unto God. Why all this beseeching on the part of St. Paul? For several reasons, and first of all, to keep down the envy and jealousy of those less favored by birth, wealth, station, race, genius, or talent.

The natural feeling which comes into the heart of an unregenerated ugly woman, when she sees a beautiful

one, is envy and jealousy. When a poor man sees a rich man, when one of a lower race looks upon one of a higher race, when one of us ordinary folks looks upon a man of genius and great talent, we, like our sisters, find envy, and jealousy, and anger, and perhaps murder, coming into our hearts, and before we are aware of it, perhaps, we find ourselves making long indictments against the inequality and injustice of God and man, which carried to its extreme possibility ends either as a blatant materialism which would drag all things down to the stagnation of an impossible dead-level, or as a wild whirl-pool of atheistic anarchy and red-handed revolution which would make chaos of law, order, right, and justice, which mankind has so slowly won through the sacrificial agony of age-long prayer, suffering, and crucifixion.

St. Paul, being a citizen of the Roman Empire in the days of Nero, knew this as well as we know it, and a great deal better, and he also knew that these favored and elect ones of God had lived in the past so as to justify the hate, the detestation, and the damnation, of mankind. It is possible for any one endowed with wealth, or beauty, or power, or talent, or genius, to live, act, and think, so as to kindle in the hearts of us poor ugly common mortals, only envy, jealousy, hatred, wrath, and murder! And then God have pity on us! For God then turns loose the dogs of war, and cries havoc on us all!

Ah! God! how easy have Thy elect found it to live in the past ages of this bloodstained world so as to curse it with bitter damnation! God have mercy on us all! The hard thing for the elect to do is to live so as to create love and gratitude, nay even win for themselves

the everlasting worship of mankind! This is possible, but it can be done only when we remember that these gifts we have above others are ours only through the *mercy* of God; and that God through and as mankind gives us these things, not for our own personal gratification, but for us to give them to others, as they are willing and able to receive them, and so bring in the kingdom of God upon earth among men. When we see the man of wealth using his wealth for the benefit of the people among whom he lives, the woman of beauty using her beauty so as not to attract attention to and envy against herself, but to make more beautiful the lives and homes and hearts of others; when the man of genius is using his genius to recreate the wellnigh extinct hope of the world by bringing down the fire of God from heaven, lighting and cheering and inspiring the pallid faces of those sitting in the darkness of death—who can envy these, Thine elect, O God, when the world sees these, Thy choice servants, sacrificing themselves for the salvation of Thy world of humanity?

It scarcely ever dawns upon us how inspired St. Paul was when he said, “I *beseech* you by the *mercies* of God that ye present your *bodies* a living *sacrifice*,” for in sacrifice alone can be found the path of safety for the beautiful, the wealthy, the talented, and for men of genius. Pray, O my sisters, for the beauty of Cleopatra and for the fascination of Mary Queen of Scots, but at the same time pray for the grace of God that you may be able to present it a living sacrifice for others, if you would escape their damnation. Pray, O my brethren, for the genius of Napoleon, the wealth of Croesus, and the power of Cæsar, but pray much harder

still for the grace of Washington who presented himself a living sacrifice upon the altar of his country, and you, like him, will escape the heartless corrosion of gold, may escape the assassin's bloody dagger, and the rocks of St. Helena — for in sacrifice lies safety to the elect!

But do I hear some one saying, "I am not one of the elect; I am just one of the ordinary people you meet on every street corner: so what you have to say does not apply to me?" But you are one of the elect, for, if you were not, you would not be living in this year of grace. You are a child of the twentieth century, not of the dark ages; born in a republic, not in a despotism; born perhaps of the Caucasian race: so you are one of the elect.

But I have a word of cheer and comfort for him who considers himself one of the least in the kingdom of the non-elect, if you are inclined to be envious of one more gifted than yourself; if you happen to be a member of one race and are so foolish as to imagine that you would be happier if a member of another race; if you imagine that anybody's station carries with it an easier lot than your own. If so, you are very much like the little boy of five years old envying his grown-up brother. The grown-up brother was not born so, but was once smaller than the five-year-old, even a baby.

'As with individuals so it is with nations; for no nation ever had civilization, arts, and freedom, given them outright, for this is an impossibility even to God. They one and all had to work and sweat and delve and dive and die for these things. It has taken the Anglo-Saxon race fifteen hundred years to come up from barbarism and slavery to our present civilization; and because Booker Washington has seen the truth and necessity of

this, and is telling his people that they, too, will have to go through the same industrial, mental, and spiritual process, we have gone through with many long weary steps, before they can attain anything like their possible culture and civilization; and, that, when they do attain it, if it is to be of any value in the world, it must be *unlike* any other civilization, having in it elements no other civilization has; that it must be a civilization wrought out of their own inmost lives, and not an ape-like imitation of any other people, makes him one of the greatest elect benefactors his race has ever known. Let us hope that the race of African descent in America may accomplish something unlike any other race has ever achieved, and that this something will be absolutely necessary for the advancement of the whole human race.

If this is to be, then the same thing must be said to the elect colored brother that must be said to the elect of all races. If you are one of the elect, you must be ahead of your race in intellect, spiritual purity, and in social ambition. You are very likely, in all that constitutes manhood and sainthood in your own individual self, above many of the Caucasian race—you can be this and not be very high, for there are degenerates in all races—but in imitation of our Lord and Saviour Jesus Christ, you must not consider this a thing to be grasped at! You must have too much self-respect for this. You must say, for the sake of my race I sanctify myself. Sooner or later you will get all that belongs to you.

But you are one of the elect, and what is the purpose of the elect? What is their duty? Is it not to offer their bodies a living sacrifice for those beneath them? Do not then desert your own election by coveting

Caucasian election. If you do you will miss both. You may yet be able to do something in the world that the Caucasian cannot do, something perhaps even as necessary for the whole human race, in God's own good time, if you will not desert but be true to the best there is in your race. For any race to continue to live in the world, it must make its existence necessary for the world's present and future progress—otherwise it goes to the ash pile. Take the best you can find in all races, and then live, work, and die for your own race!

Lonely? yes: all the elect of God are lonely and in isolation from their race, whatever that race may be—because they are the elect! How can we cease to be lonely? Only by making others like unto us, until there shall be such a multitude that no man can number them; “for I will make thy posterity as numberless as the sands of the seashore and the stars of heaven,” saith the Lord God of the elect!

So let the elect of all races present their bodies a living sacrifice which is their reasonable service. For races are like children, and if one is ahead of the others, this makes no difference; for we all have to go through the same process in the long run: and, if there is any advantage the younger gets it, because he has the help of the experience and mistakes of the older ones to guide him. So, after all, things are not so unequal as we may imagine. Let us envy no man, woman, or child, in the whole round world, whoever they may be and whatever we may be, if we would enter into a perfect communion with God; for as every lock of cotton grows in the same way, and goes through the same process before it comes out cloth, so every human being somewhere, somehow, sometime, in God's infinite universe of life, gets the same training, the same woes, the same sorrows, the

same joys, the same crucifixion, and through it the same priceless blessing of God; for of one hath he made us all, that at last He might incarnate Himself in us all, when we all alike offer our bodies a living sacrifice unto God, which is our reasonable service and the necessary condition of God's incarnation of Himself in His children created in His image and after His likeness. So, at last, God works out His eternal predestination in all, uniting all in one communion and fellowship with Him, to whom be glory and dominion, power and majesty, love and worship, world without end!

THE TRUTH IN RELIGION

Ye shall know the truth and the truth shall make you free.
—John 8: 32.

THE TRUTH IN RELIGION.

What has caused the wide-spread usefulness of Christianity in the world? Why has it so deeply and fully satisfied the needs of man? Why has it so often been able to satisfy skepticism and establish faith? What has kept the people and the doctrine in the world until now? Wherein lies the present strength of Christianity? In a word, whence comes Christian power? The answer is, that its life-giving power is in the incarnation of God as Christ-Jesus, the truth, not only of to-day and yesterday, but of the ancient of days — the truth of God in man since the foundation of the world. If the incarnation of God had begun with Jesus some two thousand years ago, there could have been no life nor religion before Jesus, for apart from the incarnation of God there can be no earthly life. The claim of Jesus is that religion did not begin with Him, but ended with Him, by coming to perfection. "I am come not to destroy but to fulfill all things." Because the incarnation of God as Jesus is the truth men have always been seeking and worshipping, whether they knew Him or not, and when they have found Him, He satisfies them — this is why Christianity is the one only perfect religion there ever has been, or can be, in the world.

The claim of Christ-Jesus is: "I am Alpha and Omega, the perfection of all religion which has been

among men since the foundation of the world, and I am the incarnation of that one true God men have always worshipped, and I am in you and you in Me." If Christianity had not been able to vindicate this claim, it never would have won a follower from the ranks of Jew or Gentile.

When St. Thomas touched the prints of the nails in the side of the risen Christ-Jesus and confessed—"My Lord and My God"—he did not abandon the religion learned at the knee of his pious Jewish mother, but, for the first time, had the perfection of its prophesied fulfillment. I have been taught to worship God—pure, holy, kind, loving, merciful, forgiving, sinless—but unseen; now He is seen—in the Man Jesus I see all that I have been taught to adore, love, and worship; I now touch my Lord God incarnate! "That which was from the beginning, and that which we have heard of the Word of Life, we have seen with our eyes, we have looked upon, and our hands have handled!"

The Greeks had been worshipping a God of beauty, but when they saw in Christ-Jesus the incarnation of that beauty they had imagined to be only in the dark blue heavens, they too said, "My Lord and my God!" The Romans had been worshipping a God of power, but when they saw in Christ-Jesus the incarnation of more than Cæsar's power, they said, "My Lord and my God!" Through untold ages the wise men of the East had been on the holy quest of the wisdom God, but when they saw in Christ-Jesus the incarnation of that wisdom they had in many a midnight vigil sought in vain beneath the eastern stars, they laid their gifts of gold, frankincense, and myrrh, at His feet, and said, "My Lord and my God!" Finally, St. Paul summed

it all up in these words: "Christ is the wisdom, knowledge, and power of God"—the knowledge the Jew has sought, the wisdom the Greek has adored, and the power the Roman has worshipped—and so won Jew, Greek, Roman, and Barbarian, of the ancient Roman world, over to the faith, that Christ incarnate as Jesus, is the one eternal religion of the universe, because they saw perfected in Him the only religion they had ever believed in, and the incarnation of the only God they had ever worshipped, whether that God was called Jehovah, Zeus, or Jove. My answer therefore is, that Jesus is the one only true world-old religion, gathering up in Himself, in one dazzling blaze of perfect light, all the refracted rays of light which have ever shone in the hearts of men.

My answer is that the source of the power of Christianity is contained in its truth; and, that we shall never know anything truer, because there is no higher truth in the universe. This is the most natural explanation which can be given of that victorious power, which first appeared in mankind coming to selfconscious spiritual birth in the knowledge of good and evil, has successfully fought its enemies ever since, and remains upon the field to-day stronger than ever. The answer certainly is very short, and I am unwilling to leave it thus unexpanded. We may not all mean the same thing when we say that Christianity is true. There are so many definitions of Christianity, implied in the thoughts of different persons, the reality is surrounded by so many additions and non-essentials, that when we say Christianity is "true," we may differ widely without knowing it, or intending it. When any one affirms that Christianity is true he means, or ought to mean, that

what it represents as real is real; that in the realm of the soul things are as it declares them to be; that its affirmations accord with the fact of things, and its experiences are experiences of reality; for the inmost life of Christianity is not in the intellectual statements of its Creed, but in the realities and experiences of which the Creed is the formal statement; the realities and experiences always transcend the powers of the most highly gifted to express in terms of the intellect, as a residuum of mysticism always remains which language can never express. What is the truth, or what are the realities involved? This is after all the question. I shall answer the question by reaffirming some of the eternal elements of religion as lived in the experience of mankind.

1. *God is the supremely good being Jesus declared Him to be.*—He really is the Father of us men, my Father and your Father, my God and your God. In the beginning we do not have to do anything, nor can we do anything, to make ourselves children of our Heavenly Father. It is always the Father who begets the child; sonship is always the gift—the free gift—of fatherhood. It is also a fact and reality, that when we come to years of discretion, we become either obedient or disobedient children of God. We can, if we choose, grow in wisdom, stature, and in favor with God and man, or the reverse; but as to making our sonship in the deepest sense, this is above and beyond us. The only way we can make our sonship is by “growing in wisdom and stature and in favor with God and man”—and in this sense no one else can make our sonship. Let us stop trying to make ourselves what we already

are — children of God ; and let us expend our energies in living and growing worthily in that sonship we have by birth of the spirit, water, and blood. This fact and reality is the essence of religion, and is the substance of the world-old experience of man, as your own poets have said — “ we are the offspring of God ; ” that God is the Father of us men, before whom earthly fatherhood pales into insignificance ; and that our right and normal relation is that of children of God living at home with Him in eternal goodness. When we live as we ought and can, we shall find ourselves living as sons in loyal family fellowship with the best Being the heart of man can conceive. This is the kind of God there is and there can be none other who is the true and real existence of us men. The world is a world of such a God, holy and gracious, sin-hating and fatherly ; and into the world of such a God, and into life with such a meaning, we are all born. It is the duty and gracious privilege of every one of us to be living at home with the absolutely good and holy God in filial fellowship ; and the better we become acquainted with our God, the more thoroughly shall we know Him as the perfect and glorious one, in whom all our being finds full rest and satisfaction.

2. *Jesus is really the gift of God to us men for our salvation.* — He really is for us the way, the truth, and the life. He finds us astray in moral evil and brings us home. We are forfeiting in sin our life in eternal goodness in God. He came to save us out of, and from, our sin ; and He does bring us out of our sinful life into eternal life in God. In what He has done for us in His life and death there is genuine reality, rich in blessing for us and for all men. The way of the cross is the

way of life, for only by losing our lives in the service of others can we ever find our lives—for the only way to get is to give.

3. *God is not wholly outside of us addressing us from beyond ourselves.*—We have not told the whole truth when we have said, that in Christ-Jesus God comes to us and seeks us for our good. It is true that God as our Father is beyond us in the spiritual heavens, always transcendent, greater than we can fully grasp and comprehend; it is true that God comes to us as the eternal Son incarnate as the man Jesus; but it is also true that the living God lives in us as the Holy Spirit. He is God always within all men, speaking in the still small voice. In all ages and in all men He convinces and convicts us of sin by actual inward influence. He really renews our hearts, working character such as He desires to see in us. He truly communes with us in the secret places of the soul, teaching truth by inward suggestion, coming as near to us as we are to ourselves, so that we and all men possess Him as an actual indwelling companion, guide, and friend.

4. *The only right inspiration in life and guide to conduct in all things is what Jesus taught and illustrated in His life.*—The life of sonship toward God is thereby a life of brotherhood toward man. When we live, with love toward our fellows, we do the thing we ought to do, and make of life the thing it ought to be. When usefulness and highest helpful affection form the law of our living, we have struck the chords of eternal harmony. This is the spiritual practical reality in this world, and in any other world there may be for human beings. No finer harmony and no sweeter song will ever sound within the halls of the many mansions in

our Father's house. This is the thing that is. Here is the clue to the significance of life, here is the keynote of our destiny, and here is the true method of all our doing, and life is a miserable failure to the extent that it is not love.

5. *There is for all of us corresponding to these realities a genuine transforming power.*—We are not talking theories or supposing cases; we are not discussing the God that is to be approved and desired but cannot be attained. For here dwells the power of God incarnate in His church for our present salvation; Christ is that one only spiritual rock of all the ages in all men, through whom the Holy Spirit actually does His work. He actually does change the liar into the truthful man and the thief into the honest man. Transformation is an actual experience. Character does become changed when these organized forces of God in His Church have their way in our souls. Sin is conquered, holiness is possible, and effective power to do good in a needy world can be had. We can be brought home in holy and happy fellowship with God, and live in helpful love among men. This has been done all through the past and is being done to-day.

6. *These are the facts in our case and in the case of all men.*—This is the thing that is; this is what existence means; and when we put reality to the test of sincere experiment we shall always find these things true, verifiable, and actually verified in experience. Let our individual understanding of these realities be adequate or inadequate, it makes no difference in the facts. Though we had no understanding of them at all, this is the kind of a world into which we have been born, and this is what existence means. Though we should dis-

agree about them, and grow so blind in heart as to forget our brotherhood, and count one another as aliens because of our disagreement, still these are the realities now and forever. God our Father is the Holy Being with whom we ought to dwell in filial love and obedience; God incarnate as Christ-Jesus is the eternal Holy One, who, through all ages, seeks and brings us thither; God the Holy Spirit is the indwelling God who gives us the power to live this life of righteousness; love is the law of life; and the holy victory may be ours.

This is what is meant when it is said that Christianity is true; that it sets forth the things of the soul as they are; so that to experience the thing that Christianity proposes is to find eternal foundations. This is why Christianity, presented in its spiritual simplicity, has always appealed successfully to the best there is in man. It is adapted to man's soul and man to it, being that "light which lighteth every man coming into the world." Tertullian told in the early centuries of the "human soul which is naturally Christian," by which he meant, that in the constitution and destiny of the human soul and the religion we have in Christ-Jesus, there is natural affinity and adaptation. He was right, for in Christ-Jesus, our souls meet the experience for which we were made. Consequently it is the lower elements in the soul of man that draw away from Christ, while the worthier elements are responsive to the touch of His life-giving Spirit. Christ calls for the best and worthiest there is in man, and the response that the best in man makes to the wooing of His spirit is indeed the highest evidence that his voice is the voice of eternal truth. Man need not go outside of himself to know whether the Christian religion is true and the me¹³

who wrote the Bible were inspired. If the soul of man, as he listens to Christ-Jesus as He is said to have spoken, is not persuaded that He is the way, the truth, and the life, no power on earth or in heaven can do it. If our souls are not lifted upon mountains of inspiration by the compelling voice of the Psalms, and the lofty utterance of the prophets, may God have pity on our souls!

Christ-Jesus is the explanation and fullness of the age-long power of religion. Yet, in anything like a satisfactory account of this power at work in the world one other thing is to be noted—its *manner* of laying hold upon them. Even truth is not powerful. Even truth assented to, even truth believed in, may fail. We must take into account the mighty element of feeling—*emotion*. It is when realities are felt to be realities that they become powerful in the life of mankind. In the moral and religious realm the impulse of feeling is needed if truth is to go forth to victory.

We are constantly assuming that truth is to be influential chiefly through the intellect, forgetting that the heart has forgotten more than the head has ever known. No truth until it reaches and stirs the furnace fires of the heart, and leaps up in us as living flames of life, can be effective and powerful. We draw up our “confessions of faith” and declare that this now clearly stated and wonderful monument of dialectical skill is what we hold, and we very often are sorely disappointed. Creeds only become powerful as they become living experience of people. Not until truth awakens love does it go forth in the world as power. Until God becomes selfconscious living life in us we remain barren.

If the outcome of the life of Jesus had been ever so clear and true a set of propositions, written out and

preserved in a book solely as the monument of the dead past, there would have been no Christianity; only a teaching, a philosophy, that had its little day and ceased to be, but no continuous reproduction of His life though the Holy Spirit. But Christianity is not a worn-out book religion; the book is a witness of that newer and diviner fullness of life men began to live now some two thousand years ago, and are still living to-day. Men still go to that old inspired book, and find there recorded their hopes, their fears, and their highest ideals, which will live forever. The same eternal and everliving God, who inspired holy men of old, inspires men to-day; the same hunger for God in human hearts lives everlastingly. So there is more in Christ-Jesus than His teaching, and His words, wonderful as they are.

There is, over and above His wonderful words, His wonderful life of love; His wonderful death of sacrifice; and His most wonderful resurrection into glory, which He holds up to us as our hope, and assures us is our end to be attained. That He is the great High Priest of every living life, without beginning or ending of days, is the secret of His power which stirred and stirs the human heart to its profoundest depths, unlocks every emotion, and awakens infinite love. All the forces of heaven and hell met in the Crucifixion and fought there the battle to the finish. When they laid Him away in the grave, sin, death, and hell, never seemed more triumphant. If He had remained locked up in that tomb, never more in this world would a righteous man have dared to lift his voice for the right, the pure, and the good. It would have been the vindication of the powers of hell, for nevermore will a stronger tread the earth than the sinless one. If He could not break and

triumph over the powers of sin, then sin is omnipotent and reigns upon the throne of the highest: but when he rose from the dead, Satan fell, and death lost its terrors for man; His ascension resurrected in men the faith that righteousness rules triumphant in the world, though the earth be never so unquiet; with Him died the reign of the law of the flesh, and with Him rose the reign of the law of the Spirit.

So the first reality to enter into the realm of feeling and emotion was the Saviorhood of Christ-Jesus. It now came to pass that the disciples grasped the truth of all the ages in what they had seen and heard in Christ-Jesus, who had unlocked every emotion in their being and created a new spirit in them. In the realm of their love it was now made plain to them, that for their sake He had lived and died and rose again, and was triumphant in God's glory. They felt that they had a Savior from their sin and loss, who had filled them with the new life, which is life eternal. Christ-Jesus had brought them home to God.

And what was God to them in this day of their awakened life? God was not to them merely an article of faith in their Creed, or a revelation contained in the Bible, but the reality of their own life, out of which the Creed grows everlastingly. God was the reality who had redeemed them from sin and fear and low-living and mortality itself; and the power of this reality was overshadowing them, and making all things new. God was not merely above them, or with them, but in them. Their belief in the Holy Spirit was their sense of oneness with the highest life of the universe.

It was their sense that God was nearer than to be among them as the man Jesus, but had crossed the

door of their being and was inhabiting them. This divine life of God, through Christ by the Holy Spirit, had been so poured around, above, and within them, that love constituted the very atmosphere of their lives. So love, in the form of fellowship, kindness, mutual helpfulness, and missionary zeal, became the life daily lived among Christians. In the midst of the fine frenzy of the ages the kingdom of God had come with power on earth!

By virtue of this incarnation of God as man, all lower life was inconceivably enhanced in potential significance and value, and men now felt that great things were possible. The day of power had come! "And they continued steadfastly in the Apostle's doctrine, and fellowship, the breaking of bread, and the prayers." Christians, then as now, cast themselves upon these realities, find them solid, and feel them true. In the profundity of the reality we have in Christ-Jesus the power of the Most High overshadows us, and we become one with God. Religion now passes into virtue, and is livingly believed in. We walk in the blessed foot-steps of Christ-Jesus, never believing that it is impossible. The day of *power* has come! For *religion* has become *life*!

I have described that which has given power to religion in all ages. Where do you find your powerful men — your Abraham, Moses, Isaiah, St. Paul, Augustine, Luther, Wesley, Edwards, Phillips Brooks? Where are your reformers, leaders? They are men of feeling in whom realities live! They need not be emotional men, in the popular sense of that word, but they are men of feeling in the nobler sense; men to whom spiritual realities are living things, felt in all their greatness,

loved in all their power, and known in all their importance.

When have been the ages of power? Only when the sense of God comes in, thought is warmed to vigor, and faith becomes a passion. Who are the weaker men, and when have come the times of feebleness? The weaker men, for the aggressive purposes of God, are the men who, whatever they may think, do not feel; and the feebler periods are those in which the pulses run low, and the great realities find but a dull response in the affections and emotions of mankind. When the reality we have in Christ-Jesus is profoundly felt, it moves the world. In the profundity of the reality of religion, it is the normal and worthy thing for the soul to feel with the keenest intensity the seriousness, the preciousness, and the glory, of that which is so real in the incarnation of God as humanity. For this fullness of life arising within us introduces us to ourselves and makes us feel at home with God in His, and our, universe. It tells us what we need, offers us what we must have, leads us to our right and normal place in God, shows us the right way to live our daily life, gives us the true conception of the world we live in, inspires us with the motive that is right forever, and gives us the actual possession of God, which mankind has now theorized about, and now agonized over, since human life began.

NOTES: TRINITARIAN IDEALISM

All our knowing is trinity in unity:
For unity is barren, waste, and void,
And darkness is upon the face of its deep,
Until it becomes the trinity of light.

SYLLABUS II.—WHAT WORD OF GOD MEANS

I. In the beginning was the Word and the Word was God.

GOD	Selfconscious Spirit (Metaphysical Trinity)	<div> <div>Transcendent—Self</div> <div>Subjective—Self</div> <div>Objective—Self</div> </div>	} AS WORD
	Creative Spirit (Creative Trinity)	<div> <div>Spirit</div> <div>Mind</div> <div>Thought</div> </div>	
	Social Spirit (Social Trinity)	<div> <div>Father</div> <div>Holy Spirit</div> <div>Son</div> </div>	

II. That which hath been made.

WORD	Must have form	<div> <div>Solid</div> <div>Liquid</div> <div>Gas</div> </div>	} AS COSMOS
	Move in space	<div> <div>Length</div> <div>Breadth</div> <div>Thickness</div> </div>	
	Exist in time	<div> <div>Past</div> <div>Present</div> <div>Future</div> </div>	

III. Was Life in Him.

WORD	Transcendent	<div> <div>Spirit</div> <div>Mind</div> <div>Thought</div> </div>	} AS LIFE
	Immanent	<div> <div>Animal</div> <div>Vegetable</div> <div>Mineral</div> </div>	
	Incarnate	<div> <div>Spirit</div> <div>Mind</div> <div>Body</div> </div>	

IV. And the word was made flesh and dwelt among us.

WORD	Transcendent Trinity	<div> <div>Father</div> <div>Son (Holy)</div> <div>Spirit</div> </div>	<div> <div>Ascension</div> <div>(Spirit)</div> </div>	} AS UNIVERSE
	Incarnate Trinity	<div> <div>Spirit</div> <div>Mind (Body)</div> <div>Animal</div> </div>	<div> <div>Incarnation</div> <div>(Blood)</div> </div>	
	Immanent Trinity	<div> <div>Animal</div> <div>Vegetable</div> <div>Mineral</div> </div>	<div> <div>Creation</div> <div>(Water)</div> </div>	

WHAT WORD OF GOD MEANS

“In the beginning was the Word, and the Word was *with* God, and the Word was *God*; *that which hath been made was life in Him*, and the *life* was the *light* of men, and the Word was made *flesh* and dwelt among us.”

I

“In the beginning — the sun — shone,” expresses the *logical* relation existing between the *sun* and its *shining*; (1) the sun is the source of its shining (2) the shining is as old as the sun, (3) the shining is the sun in action.

“In the beginning God created the heaven and the earth,” states the logical relation existing between God and His creation; (1) God is the Source of creation, (2) Creation is as old as God, (3) His creation is Himself in action.

“In the beginning was the Word and the Word was God,” asserts the logical relation existing between God and the expression of His thought; (1) God is eternal thinker, (2) God is eternal thought, (3) God is eternal expression of His thought — and eternal *expression of thought* is eternal *word*.

But the author of St. John's Gospel does not mean by **Word** what we ordinarily mean by word, which is either an uttered sound or a written symbol. By **Word of God** the author of John's Gospel means the **Self-revealed God**, God Himself revealing Himself. What

he means by **Word** can be understood best by applying it to ourselves: (1) I am spirit, mind, and body; (2) I reveal myself as spirit, mind, and body, (3) this selfrevelation of myself, as spirit, mind, and body, is my **Word**—myself revealing myself—something quite different from an uttered sound or a written symbol, for an uttered sound or a written symbol can never reveal all of me. When I stand before an audience, though I remain dumb, I reveal myself, which revelation of myself to my audience is my **Word**. The sum total of my selfrevelation of myself, (1) as I am in myself, (2) in my works, (3) in my social relations, is my **Word**, which no other than myself can reveal, however much others may use written words in the attempt to describe me. One look reveals more of me than an ocean of words. All we can possibly know of anything is its **Word**, for the **Word** of anything is the thing itself revealing itself, whether tree, man, world, or God; which we describe, as best we can, by abstract symbols of written or spoken words.

As I reveal myself so God reveals Himself: (1) As He is in Himself, (2) In His creative activities, (3) In His social relations; or, as eternal selfconscious-creative-social-Spirit. God's revelation of Himself as eternal selfconsciousness is the metaphysical trinity of His transcendent, subjective, and objective selves. The revelation of God in His eternal creative activity is the creative trinity of spirit, mind, and thought. The revelation of God in His eternal social relations, is the social trinity of Father, Son and Holy Spirit. This **Self-revelation of God** as eternal Selfconscious-Creative-Social-Spirit, the author of John's Gospel calls **Word of God**. That the Jews and early Christians did not

see the trinity of God is no reason why we should not, since the *fact* is everywhere present, as a later and more perfect psychology demonstrates. The reason is they did not fully know what personality means. In fact, what the fullness of personality means is a comparatively late acquisition of mankind, and was developed in the attempt to understand and formulate the doctrine of the trinity in unity of God.* Lastly, since God reveals Himself as trinity in unity, and the Self-revelation of God is Word of God, the Word of God in its full meaning is not only the revelation of God as second Person of the Trinity, but God Himself revealing Himself as trinity in unity of Father, Son, and Holy Spirit.

II

The authors of Genesis and the Fourth Gospel, like modern astronomers, describe the creation of the universe by describing the creation of one planet and the evolution of its life, because by describing the creation of one planet and the evolution of its life they describe God's eternal cyclic creation, as you describe every sunrise by describing one sunrise, as the chemist analyzes the ocean by analyzing one drop. So the first verse of Genesis asserts that "in the beginning" God created all things, while the rest of the chapter describes how all things in the universe are created by describing the creation of the earth and the evolution of its life out of chaos, in which the modern scientist, since the advent of spectrum analysis, finds himself in agreement with the ancient seer.

The foregoing paragraph, however, is not dogmatically asserted, but what is insisted upon is that the

* Illingsworth, *Personality Human and Divine*; and Dr. Sandidge, Article in Hasting's Bible Dictionary, *God in N. T.*

author of the Fourth Gospel says, "*that which hath been made was life* in the **Word**, that the author of Genesis in his **God Said** expresses the same idea; namely, that all creation as cosmos, life, and flesh is the **Word** eternally becoming cosmos, life, and flesh. Notice in Genesis that before life, as we know life, appears, or can appear, chaos becomes the cosmos of earth, sea, and sky. Matter, before becoming mother of life, becomes trinity in unity of gas, liquid, and solid, for apart from this condition of matter, life, as we know life, would be an impossibility. So the **Word** is and eternally becomes the cosmos of earth, sea, and sky, the virgin-mother of life.

III

The **Word** not only is and becomes the cosmos of earth, sea, and sky — the universal mother — but is and becomes all life; for "*that which hath been made was life* in *Him* and the *life* was the *light* of men;" not only is the **Word** "life" and "light" but "flesh" of men, from Adam the lowest form of man, "of the earth earthy," to Jesus the highest form of man, "the Lord from heaven." So the **Word** is and becomes **Life**: Immanent, Incarnate, and Transcendent.

The author of the Fourth Gospel describes **Word** as **Universe** in these words: "In the beginning was the *Word*, and the Word was *with* God, and the Word was *God*; *that which hath been made was life* in *Him*, and the *life* was the *light* of men, and the Word was made *flesh*, and dwelt among us."

THE FULLY REVEALED NAME OF GOD.

To understand ourselves and the universe of life, in which we move and live and have our being, we must

learn to think in terms of trinity in unity, for we cannot say, "in the beginning God created the heaven and the earth," without having this trinity; (1) The *Creator*, (2) The *Substance* out of which he creates, (3) The *Product* of His creating. But observe that, since "in the beginning God and nothing but God," this trinity is God Himself in eternal creative activity. This threefoldness in the unity of God has been called by many names, as Spirit, Mind, Thought, a necessary trinity; for there can be no such thing as *thought* apart from *mind*, and no such thing as *mind* apart from *thinker*, or spirit. God also is called Father, Son, and Holy Spirit; a necessary trinity again, for God cannot be *Father* without being *Son*, and He cannot be *both Father and Son* without being *One Spirit of life* as both. God as Father is *All-Begetter*, as Son is *All-Begotten*, as Holy Spirit is the one selfconscious Spirit *individualized* in, and as, all, which is the truth the *pluralists* are contending for. Not until we learn to think about God in this way do we begin to understand the secret and hidden name of God for which mankind has always been in search, for the true name of God is hidden in the names of God given in the earlier parts of the Bible. Not until we come in contact with the two most kingly spirits of Israel's long line of inspired prophets, Isaiah and Jeremiah, do we begin to find the secret and hidden name of God openly proclaimed in these words, "doubtless Thou O God art our Father." The true name of God, which we find for the most part hidden in the divine names given in the earlier portions of the Old Testament, is more clearly revealed in the later books, and openly declared when Jesus said, "call no man your father upon the earth for one is your Father which is in heaven." But the full name of God

was revealed only when the Church began to "baptize every creature into the name of the Father, and of the Son, and of the Holy Spirit;" for in the baptismal formula of Christendom the perfect name of God, hidden and secret from the foundation of the world, is openly proclaimed upon the housetops for the first time. The word *name* throughout the Bible is used to reveal *character* or *personality*. So the expression fully revealed *name* of God means fully revealed *personality* of God.

PERSONALITY OF MAN.

Because we very rarely analyze our own selfconsciousness, or ask ourselves what personality is and try to answer this question satisfactorily, the necessity of our own trinity in unity and that of God is to us so vague, undemonstrable, and perhaps absurd a thing. The necessity of trinity in unity is in the fact that there can be no selfconsciousness without being threefold and unified. Analyze the two simple statements—I think, I walk. The I *thinking* is my *subjective* self; the I *walking* is my *objective* self, the I which both *thinks and walks*, and while including is necessarily greater than my thinking and walking selves, is my *transcendent* self called spirit, the source and origin of all that I am as mind and body. My subjective self is *mind*, my objective self is *body*, my transcendent self is *spirit*. I walk *with* my body, therefore I am greater than body; I think *with* my mind, therefore I am greater than my mind: this highest self of the "I" transcending mind and body is spirit. Since I know myself *subjectively* as my mind self, and *objectively* as my body self, a third self is necessitated to bind the *two selves* into the unity of the *one selfconsciousness*, which, in knowing myself subjectively and

objectively, transcends both, and unifies the consciousness in and as "I" knowing myself as spirit, mind, and body. This is how we all know ourselves and this self-knowledge is personality, which in its individual form is man, as universe is God.

DIFFERENCE BETWEEN IMMANENT AND INCARNATE.

Take, for instance, a few grains of powder, which seems innocent and harmless enough; but sit down upon a keg of it, and drop a spark of fire into it, and you will find yourself blown into the next world. But note that fire did not impart this explosive quality to the powder, for it had this already but only immanent. This indwelling, *immanent*, explosive quality of powder, the spark transforms into *active* power, making it burst into flame and explode. After an egg is laid no life is ever put into it, for all that it ever can be is woven into and is one with its substance and structure from the beginning. Apply a certain amount of heat to this egg for several weeks, and its *immanent* life begins to *incarnate* itself as a chick, and more and more until it becomes a crowing cock. So it is also true that after the child is born nothing is ever put into it. After a few years of growth its immanent life begins to become its incarnate life in birth, and, after a few years of growth, comes into self-consciousness as physical, mental, and spiritual life. The child does not get this life from the outside, but by an evolution from within; so that whatever the child may be in time or eternity is immanent in him from birth, so that if you will look deep enough into a baby's eyes you will see God, immanent alike in all but perfectly incarnate as Jesus.

IMMANENT, INCARNATE, TRANSCENDENT.

Immanent means indwelling, incarnate means embodied as flesh, and transcendent means source of that which is immanent and incarnate. When these words are applied to ourselves, incarnate self means man as flesh; immanent self means man as mind; transcendent self means man as spirit. When these words are applied to God, transcendent means God, source of all; immanent means God in all; incarnate means God as flesh. God as Father is transcendent, as Holy Spirit is immanent, as Son is incarnate.

SUBJECTIVE, OBJECTIVE, TRANSCENDENT SELVES.

These words are used to describe God and man, as they are in themselves, apart from their creative and social selves. God and man are (1) spirits, or thinkers, and, as such, are *transcendent* selves; (2) they think about themselves, are objects of thought to themselves, and, as such are *objective* selves; (3) they are not only thinkers and objects of thought to themselves but they are also the *thinking* that is thought about themselves, and, as such are *subjective* selves. God and man are selfconscious spirits, and there can be no such thing as selfconscious spirit, otherwise than (1) as thinker, (2) as thought, (3) as word—or as transcendent, subjective, and objective selves, unified as I. This is what is called metaphysical trinity.

METAPHYSICAL, CREATIVE, COSMIC, SOCIAL, TRINITIES.

Metaphysical trinity is the trinity of selfconsciousness, ourselves knowing ourselves as we are in ourselves, apart from our creative and social activities. The metaphysical

trinity of the Godhead is God knowing Himself as God — eternal, infinite, omnipresent, omniscient — the all.

But we know ourselves, not only as we are in ourselves, but as creative selves. In creating we are (1) spirit, (2) mind, (3) thought, in *activity*. The metaphysical trinity of selfconsciousness in activity is creative trinity, revealed as the living Cosmic trinity of form, space, and time.

Not only do we know ourselves, as we are in ourselves and as creative selves, but also as social selves in personal relationship with the Godhead in terms of kinship; for God reveals Himself (1) as All-Begetter, (2) as All-Begotten, (3) as Spirit individualized in all; the Social trinity of Father, Son, and Holy Spirit

In Syllabus I, Holy Spirit is placed between Father and Son, not with any theological significance, but to identify, and make the terms of the social trinity of God correspond, with the metaphysical and creative trinity of God. There are, of course, not three trinities of God, but one trinity of God viewed in its threefold aspect as Selfconscious-Creative-Social Spirit. This Self-revelation of God as "all in all" is Word of God, which the author of John's Gospel calls Logos.

TRINITY IN UNITY OF GOD.*

"The one only God is the absolute personal God, and it is this absolute personal God who exists in each of the three, Father, Son, and Holy Spirit. The distinction is not a quantitative distinction, a part of God in the Father, a part of God in the Son, and a part in the Holy Spirit, and the whole of God only in the unity of the three.

* Harris, *God, the Creator and Lord of All*. Vol. I. pp. 322-53.

The one god is indivisible. It is not that the Father is God, and the Son and the Spirit attributes, faculties, or powers of God. The one personal God is undivided and eternal in each of the three; yet in each mode of being He is distinguished by some peculiar *proprietas*, or property, and so by a peculiar relation of each to the other. Hence the personal God can not be fully known in all His manifoldness till we know Him in all of his modes of being—as Father, Son, and Holy Spirit.”

Kinship of God and Man

Vol. I. GOOD AND EVIL. 269 pages.

Vol. II. THE MASTER-KEY. 284 pages.

In clear type. 12-mo, cloth. Price, \$2.00.

For Sale by the Author,
Rev. J. J. Lanier, Washington, Ga.

Miss M. R. Pearson, England.—I remember reading some years ago, in a paper or magazine, that there would have to be some new revelation, something to take the place of the old; for that was about played out, and was bound to lose influence more and more. At the time of reading I felt that there was a certain truth in the article. Well, now, we have the revelation—and it is nothing new after all; only a letting in of light on the old! And how wonderful it is! If I were rich I should like to place it in every library; as it is, I am lending to any who care to read it.

Rt. Rev. David H. Greer, N. Y.—Evidently you have a message people ought to hear.

Rt. Rev. Thomas M. Clark, Rhode Island.—Objections to the doctrine of the Trinity effectually answered. Sooner or later it will be likely to have a large circulation.

Rt. Rev. Thomas F. Gailor, Tennessee.—Calculated to do great good and is evidently the fruit of wide reading and careful thinking.

Brooklyn Eagle.—Original beyond all question and of priceless value, for it reduces to clear and simple propositions many a mystery which hath been hid from ages and generations.

The Outlook, N. Y.—He writes with the enthusiasm naturally attendant upon a great discovery.

American Church S. S. Magazine.—Mr. Lanier has gone a great way in finding the clues to the problems of the world. . . . Rouses a clearer and steadier comprehension, and opens the avenues of the mind with large vistas of faith and hope.

The Church Standard, Philadelphia.—In short we have here a philosophy of Christianity. In mental vigor and agility, as well as in the use of vigorous and vivid language, Mr. Lanier frequently reminds us of Henry Drummond. . . . Will quicken thought in the strong and confirm faith in the wavering.

REV. C. H. STRONG, IN ATLANTA JOURNAL.

"The very best book of the new theology which we have seen lately are the two volumes of 'Kinship of God and Man,' by the Rev. J. J. Lanier. And yet no one would more quickly disclaim the title of new than the author, for he has no ambition to found a new creed, to which the words of Scripture have to be strained, but his very evident purpose is to interpret the words of Jesus and St. Paul as they must have been understood by the men of their generation, before the Punic fathers, who influenced Roman theology, had begun their work of adaptation. The volumes happily unite the two essentials of authority and reasonableness. The master-key of the entire work, penetrating the author's conception of nature, man, and God is the doctrine of the Trinity. This truth, instead of being dealt with very gingerly, as an article of faith which is to be accepted on authority, but hidden away from the investigations of reason, on the plea that it 'transcends reason,' is vigorously grasped and shown to be the great truth of all life; nay, more, demonstrating that human and divine life can only exist in this mode.

"Abundance of illustrations take the subject out of philosophy and put it in evidence before minds, which are unused to the ways of metaphysics, and can only see truth in objective form. He is equally fortunate in dealing with the trinity of faculties in man. Here he is one with the best of modern philosophers—Maurice, Martineau and Fiske. We have rarely seen a better exposition of the Ego or soul of man; an exposition which, while it has all the logical acumen of Hegel and Kant, has at the same time the limpid clearness of Martineau.

"From his clear and forceful exposition of the trinity, which we have no hesitation in saying is the best we have ever seen, he passes out into the circle of other truths.

"Time would fail us to mention, how his keen thought lights upon and illumines the entire round of what hitherto has been theologic, and often unnatural dogma, as the heat lightening dashes the darkness away from the entire circle of the heavens, and, for a moment, we see the flash of light 'which lighteth every man that comes into the world.'

"For example: God creates evil, and what we call evil is for building up the backbone of manhood and womanhood within us; election is a true doctrine, truer than the most rigid predestinarian would insist, only it is by the orderly process of nature and is to ends that shall be of service to others; in a word it is not to selfishness, but to privilege and responsibility.

"Salvation is not the petty doctrine of selfish safety, but the perfect sanity of healthfulness of the triad within man; his body beyond the power of disease and suffering; his mind beyond the power of prejudices and ignorance; his spirit beyond the power of sin and evil; and all three, being thus negatively quit of all disturbance are then positively open to eternal development. And eternal is the adjective that does not synchronize with everlasting, but is both timeless and divine.

"The best and clearest part of the work is the author's treatment of the vexing question of retribution. We have not time to elucidate this portion of the book; but we can only advise the layman, who feels both the horror of the popular doctrine and is at the same time disturbed by the permanency of a habituated and powerless will, to approach this section with candor and openness of conviction.

"In conclusion, 'Kinship of God and Man' is a book for thoughtful laymen; and will, without doubt, be of great service, as it has already been to the eminent jurist whose letter prefaces the first volume.

"Clergymen may miss the usual theologic commonplaces, the systematic arrangements of topics, the *referenda ad patres*, but we feel sure that the fresh conceptions, the strong and vigorous style, the abundance of illustrations cast forth by a fertile mind, like pearls out of a fathomless sea, will strengthen their grasp upon the vital truths of Christianity.

"Such in haste and briefly is something of the much that I would say. I can only thank the author for writing the book; and comforting him with the thought—my own often comfort—that the Seven Thousand in the Caves will be less inclined than ever to bow the knee; and will look forward to some future day on Carmel."

Volume I.—Good and Evil.

CONTENTS

PART I.—GOOD AND EVIL.

- I. Kinship the Bond Uniting God and Man.
- II. Good and Evil Necessarily Grow Out of the Kinship of God and Man.
- III. Character Formed Through Temptation.
- IV. And Perfected by Crucifixion.

PART II.—SIN.

- V. Its Effects upon Others.
- VI. Its Effects upon Self.
- VII. My Kingdom is from Above.
- VIII. Eternal Life.
- IX. Forgiveness of Sin Possible Only Through the Incarnation of God in Us, Bleaching our Sin-stained Nature White as Snow.
- X. For us Men and for our Salvation Christ Descended from Heaven to Earth, and from Earth to Hell, and Preached His Gospel.
- XI. And to Save the Quick and the Dead, Established His Church on Earth and in Hell.

PART III.—GOOD AND EVIL OF THE AGES.

- XII. Solved by the Doctrine of Election.
-

Volume II.—The Master-Key.

CONTENTS.

PART I.—THE MASTER-KEY.

- I. Trinity in Unity of Man and Nature Reveal the Trinity in Unity of God.
- II. Salvation of Man is Perfecting the Trinity in Unity of Spirit, Mind, and Body by the Incarnation of God; which, on Account of Sin, is only Begun on Earth.

PART II.—IMMORTALITY.

- III. Only Those who Become Sinless Attain Unto the Resurrection from the Dead.
- IV. Salvation Completed in the Resurrection of the Body.
- V. Which Exalted Divine Activities is Ascension into Heaven.
- VI. Salvation Progressively Developed in Paradise.

PART III.—ETERNAL PUNISHMENT.

- VII. And Revealed that Eternal Punishment is for the Salvation of All.
- VIII. Salvation of All (*Continued*).
- IX. Alpha and Omega.

[illegible]

PRINTED IN U.S.A.

CINCINNATI BIBLE COLLEGE & SEM. LIBRARY
231 L287h
Lanier, John Jabez/Harmony of some revel



3 4320 00002 9829

231
L287h

27245

Lanier, John Jabez

Harmony of Some Revelations
In Nature and In Grace

NO 2078 127

231 L287h

Lanier, John J. 1862-1942.
Harmony of some revelations
in nature and in grace

THE CINCINNATI BIBLE
SEMINARY LIBRARY

A. No. 27245

D. D. No. 231

L287h

